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DIEV ET MON DROIT.

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THE Whole Duty OF MAN.

Laid down
In a plain and Familiar Way for the Use of All, but especially the *Meaneſt Reader.*

Divided into XVII. Chapters;

One whereof being read every Lords Day, the Whole may be read over Thrice in the Year.

Neceſſary for all Families.

WITH
PRIVATE DEVOTIONS
For ſeveral OCCASIONS.

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To the

BOOK-SELLER.

SIR,

YOU needed not any interceſſion to recommend this Task to me which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with Gods bleſſing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, *The Whole Duty of Man*, ſet down in all the Branches, with *Thoſe* advantages of brevity and Partitions, to invite, and ſupport, and engage the Reader, *That* Condeſcenſion to the meaneſt capacities, but withall, *That* weight of ſpiritual arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a ſincere deſire of their own, either preſent or future advantages. The *Devotion-part* in the Concluſion is no way inferior,

being a ſeaſonable aid to every mans Infirmities, and hath extended it ſelf very particularly to all our principal concernments. The *Introduction* hath ſupplied the place of a *Preface*, which you ſeem to deſire from me, and leaves me no more to add, but my *Prayers* to *God*, "That the Author which "hath taken care to convey ſo liberal an Alms to "the *Corban ſo ſecretly*, may not miſs to be rewarded "*openly*, in the viſible power, and benefit of this "work, on the hearts of the whole Nation, which "was never in more need of ſuch ſupplies, as are "here afforded. That his All-ſufficient Grace will bleſs the ſeed ſown, and give an abundant encreaſe, is the humbleſt requeſt of

Your aſſured Friend,

March 7. 1657.

H. HAMMOND.

A PREFACE

To the enſuing

TREATISE,

Shewing

The Neceſſity of Caring for the Soul.

Sect. 1. THE *only intent of this enſuing* Treatiſe, *is to be a ſhort and* Plain Direction to the very meaneſt Readers, *to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe 'tis in vain to tell men their Duty, till they be perſwaded of the neceſſity of performing it, I ſhall, before I proceed to the* Particulars *required of every Chriſtian, endeavour to win them to the* Practice *of one* general *Duty* preparatory *to all the reſt; and that is the Conſideration and* CARE *of their own* SOULS, *without which they will never think themſelves much concern'd in the other.*

2. MAN, *we know, is made up of two parts, a* BODY *and a* SOUL: *The Body only the huſk or ſhell of the Soul, a lump of fleſh, ſubject to many Diſeaſes and pains while it lives, and at laſt to* Death *it ſelf; and then 'tis ſo far from being valued, that 'tis not to be endured above ground, but layed to rot in the earth. Yet to this viler part of us we perform a great deal of Care; all the labour and toil we are at, is to maintain that. But the more precious part, the* Soul, *is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit, and therefore whoſoever intends to ſet upon a Chriſtian*

courſe, must in the first place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts; the simplest man living (that is not a natural fool) hath understanding enough for it, if he will but act in this by the same rules of common Reason, whereby he proceeds in his worldly buſineſs. I will therefore now briefly set down some of those Motives, which use to stir up our care of any outward thing, and then apply them to the Soul.

4. There be FOUR things especially, which use to awake our care; the first is the Worth of the thing, the second the Usefulneſs of it to us, when we cannot part with it without great damage and miſchief, the Third the great Danger of it, and the Fourth the Likelihood that our care will not be in vain, but that it will preserve the thing cared for.

I The worth of the Soul. 5. For the First, we know our care of any worldly thing is answerable to the Worth of it; what is of greatest Price, we are most watchful to preserve, and most fearful to loſe; no man locks up dung in his cheſt, but his money, or what he counts precious, he doth. Now in this reſpect the Soul deſerves more care, than all the things in the world beſides, for 'tis infinitely more worth; first, in that it is made after the 1. Image of God, it was God that breathed into man this breath of life, Gen. 2. 7. Now God being of the greatest Excellency and worth, the more any thing is like him, the more it is to be valued. But 'tis sure that no Creature upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have so much of 2. our care. Secondly, the Soul never Dies. We use to prize things according to their Durableneſs: what is most Laſting is most Worth. Now the Soul is a thing that will laſt for ever: when Wealth, Beauty, Strength, nay, our very Bodies themselves fade away, the Soul still continues. Therefore in that reſpect also, the Soul is of the greatest worth; and then what strange madneſs is it for us to neglect them as we do? We can spend Days, and Weeks, and Months, and Years, nay, our whole Lives in hunting after a little wealth of this world, which is of no durance or continuance, and in the mean time let this great durable treaſure, our Souls, be stolen from us by the Devil.

6. A

6. *A second* Motive *to our care of any thing, is the* USEFULNES *of it to us, or the great Mischief we shall have by the* loss *of it. Common reason teaches us this in all things of this life. If our Hairs fall we do not much regard, because we can be well enough without them: But if we are in danger to lose our Eyes or Limbs, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, we cannot Lose our Souls, in one sence, that is, so lose them, that they shall cease to Be; but we may lose them in another, that we should wish to lose them even in that; That is, we may lose that happy estate, to which they were created, and plunge them into the extreamest misery. In a word, we may lose them in* Hell, *whence there is no fetching them back, and so they are lost for ever. Nay, in this consideration our very* bodies *are concerned, those Darlings of ours, for which all our care is laid out: for they must certainly after Death be Raised again, and be joyned again to the* Soul, *and take part with it in whatever state; if then our care for the* body *take up all our Time and Thoughts, and leave us none to bestow on the poor* Soul, *it is sure the* Soul *will for want of that care be made for ever Miserable. But it is as sure, that that very* Body *must be so too. And therefore if you have any true kindness to your* Body, *shew it by taking Care for your* Souls. *Think with your selves, how you will be able to endure* Everlasting Burnings. *If a small spark of fire, lighting on the least part of the body be so intolerable, what will it be to have the Whole cast into the hottest flames? And that not for some few hours or days, but for ever? So that when you have spent many* Thousands *of years in that unspeakable Torment, you shall be no nearer coming out of it, than you were the First day you went in: think of this, I say, and think this withal, that this will certainly be the end of Neglecting the* Soul, *and therefore afford it some care, if it be but in pity to the* Body, *that must bear a part in its Miseries.*

The misery of losing the Soul. II.

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The misery of losing the Soul.

II.

III. The danger the Soul is in.

I. in.

7. *The* Third Motive *to the care of any thing, is its being in* DANGER; *now a thing may be in danger two wayes: firſt, by* Enemies from without: *This is the Caſe of the* Sheep, *which is ſtill in danger of being devoured by* Wolves; *and we know that makes the Shepherd ſo much the more watchful over it. Thus it is with the Soul, which is in a great deal of danger, in reſpect of its* enemies: *thoſe we know are the* World, *the* Fleſh, *and the* Devil; *which are all ſuch noted enemies to it, that the very firſt Act we do in behalf of our* Souls, *is to Vow a continual war againſt them. This we all do in our* Baptiſm; *and whoever makes any truce with any of them, is falſe not only to his Soul, but to his* Vow *alſo; becomes a forſworn creature: A Conſideration well worthy our laying to heart. But that we may the better underſtand, what Danger the Soul is in, let us a little conſider the* quality *of theſe enemies.*

8. *In a war, you know, there are divers things that make an Enemy terrible: The firſt is* Subtilty *and Cunning, by which alone many victories have been won; and in this reſpect the* Devil *is a dangerous adverſary; he long ſince gave ſufficient proof of his* Subtilty, *in beguiling our firſt Parents, who yet were much wiſer than we are; and therefore no wonder if he deceive and cheat us.* Secondly, *the* Watchfulneſs *and* Diligence *of an* Enemy *makes him the more to be Feared; and here the* Devil *exceeds: it is his trade and buſineſs to deſtroy us, and he is no loiterer at it,* he goes up and down ſeeking whom he may devour, 1 Pet. 5. 8. *he watches all Opportunities of Advantage againſt us, with ſuch diligence, that he will be ſure never to let any ſlip him.* Thirdly, *an* Enemy *near us is more to be feared than one at a* Diſtance: *for if he be far off, we may have time to arm, and prepare our ſelves againſt him, but if he be near, he may ſteal on us unawares. And of this ſort is the* fleſh, *it is an Enemy, at our Doors, ſhall I ſay? nay in our Boſoms, it is always near us, to take occaſion of doing us miſchief.* Fourthly, *the* Baſer *and* Falſer *an* Enemy *is, the more dangerous. He that Hides his malice under the ſhow of Friendſhip, will be able to do a great deal the more hurt. And this again is the fleſh, which like* Joab *to* Abner, 2 Sam. 3. 27. *pretends to ſpeak*

peace-

peaceably *to us*, but wounds us to death; *'tis forward to purvey for Pleasures and Delights for us, and so seems very kind, but it has a* hook *under that* bait, *and if we bite at it we are lost*. Fifthly, *the Number of* Enemies *makes them more Terrible, and the* World *is a vast Army against us: There is no state or condition in it, nay, scarce a creature which doth not at some time or other fight against the Soul: The* Honours *of the world seek to wound us by* pride, *the* Wealth *by* covetousness, *the* Prosperity *of it tempts us to forget* God, *the* Adversities *to* murmur *at him. Our very* Table becomes a snare *to us, our meat draws us to* Gluttony, *our drink to* Drunkenness, *our* Company, *nay, our neareſt* Friends *often bear a part in this War against us, whilst either by their example, or perswasions they intice us to sin.*

9. *Consider all this, and then tell me, whether a Soul thus beset hath leisure to* sleep: *even* Dalilah *could tell* Samson, *it was time to* awake *when the* Philistines were upon him. *And* CHRIST *tells us*, If the good man of the house had known in what hour the Thief would come, he would have watched, and not have suffered his house to be broken up, *Mat.* 24.43. *But we live in the midst of thieves, and therefore must look for them every hour, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meaneſt thing that belongs to him? I fear our Souls may say so to us, as Christ to his Disciples,* Mat. 26. 40. What? could ye not watch with me one hour? *For I doubt it would pose many of us to tell when we bestowed one Hour on them, though we know them to be continually beset with most dangerous Enemies. And then, alas! what is like to be the case of these poor Souls, when their Adversaries bestow so much Care and diligence to destroy them, and we will afford none to preserve them? Surely the same as of a Besieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the Enemy.* Consider this ye that forget God, *nay, ye that forget your selves, lest* he pluck you away, and there be none to deliver you, *Psal.* 50.22.

10. *But I told you there was a* Second *way, whereby a thing may be in Danger, and that is from some Disorder or Distemper* with-

within it ſelf. This is often the caſe of our Bodies, *they are not only lyable to outward Violence, but they are within themſelves Sick and Diſeaſed. And then we can be ſenſible enough that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul, *we reckon thoſe parts of the body* diſeaſed, *that do not rightly perform their* office; *we account it a ſick palate that taſtes not wright, a ſick ſtomach that digeſts not. And thus it is with the* Soul *when its parts do not rightly perform their* Offices.

11. *The parts of the* Soul *are eſpecially theſe three: The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own Heart, and conſider how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark? How much apter is he to* Will evil *than* good, *and then tell me whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God and goodneſs, and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without* Sin, *and indued his* Soul *with the full* knowledge *of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without committing Sin; then firſt, that* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *that he ſhould never die, but be taken up into* heaven, *there to be Happy for ever. But on the other ſide, if he committed Sin and diſobeyed God, then both He and all his Children after him ſhould loſe that Knowledge and that* perfect Strength, *which enabled him to do all that God requires of him: and*

and secondly, *should be subject to* death, *and not only so, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* Mankind *in him (which we usually call the* FIRST COVENANT*) upon which God gave* Adam *a particular* commandment, *which was no more but this, that he should not eat of* one *only* tree *of that* Garden *wherein he had placed him. But he by the perswasion of the Devil eats of that Tree, disobeys God, and so brings that curse upon himself, and all his posterity. And so by that one* Sin *of his, he lost both the full* knowledge *of his Duty, and the* Power *of* performing *it. And we being born after his* Image, *did so likewise, and so are become both* Ignorant *in discerning what we ought to Do, and* Weak *and unable to the doing of it, having a backwardness to all* good, *and an aptness, and readiness to all evil; like a sick* stomach, *which loaths all wholesome food, and longs after such trash, as may nourish the disease.*

14. *And now you see where we got this sickness of soul, and likewise that it is like to prove a deadly one, and therefore I presume I need say no more, to assure you our Souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit excuse your Neglect of them, I shall hasten to shew you the contrary, by proceeding to the* fourth *Motive of Care.*

15. *That* Fourth Motive *is the* likelihood, *that our* CARE *will not be in* VAIN, *but that it will be a means to preserve the thing cared for; where this is wanting, it disheartens our care. A Physician leaves his* Patient *when he sees him past* Hope, *as knowing it is then in vain to give him any thing: but on the contrary when he sees hope of recovery, he plies him with Medicines. Now in this very respect we have a great deal of reason to take care of our Souls, for they are not so far gone, but they may be recovered, nay, it is certain they will, if we do our parts towards it.*

IV. That our Care will not be in vain.

16. *For though by that sin of* Adam *all Mankind were under the sentence of eternal condemnation, yet it pleased God so far to*

pity

pity our miſery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the firſt.

The ſecond Covenant.

17. This SECOND COVENANT was made with Adam and us in him, preſently after his Fall, and is briefly contained in thoſe words, Gen. 3. 15. Where God declares, that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; and this was made up as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.

18. God therein promiſes to ſend his only Son, who is God equal with himſelf, to earth, to become man like unto us in all things, ſin only excepted, and he to do for us theſe ſeveral things.

19. Firſt, to make known to us the whole Will of his Father; in the performance whereof we ſhall be ſure to be Accepted and rewarded by him. And this was one great part of his buſineſs, which he performed in thoſe many Sermons and Precepts we find ſet down in the Goſpel. And herein he is our PROPHET, it being the work of a Prophet of old not only to foretel, but to Teach. Our duty in this particular is to hearken diligently to him, to be moſt ready and deſirous to learn that will of God which he came from Heaven to reveal to us.

The Second thing He was to do for us, was to Satisfie God for our Sins, not only that one of Adam, but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveneſs of Sins, the Favour of God, and ſo to Redeem us from Hell and eternal damnation, which was the puniſhment due to our ſin. All this he did for us by his death. He offered up himſelf a Sacrifice for the Sins of all thoſe who heartily bewail, and forſake them. And in this He is our PRIEST, it being the Prieſts Office to Offer Sacrifice for the ſins of the People. Our duty in this particular is firſt, truly and heartily to Repent us of, and forſake our ſins, without which they will never be forgiven us, though Chriſt have died. Secondly, ſtedfaſtly to Believe, that if we do that, we ſhall have the benefits of that Sacrifice of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments which were due unto us for them. Another part of the PRIESTS

Office

Office *was* Bleſſing *and* Praying *for the People; and this alſo Chriſt performs to us. It was his ſpecial Commiſſion from his Father to Bleſs us, as S.* Peter *tells us,* Acts 3.26. God ſent his Son Jeſus to bleſs you; *and the following words ſhew wherein that bleſſing conſiſts, in* turning away every one of you from his iniquity: *thoſe means which he has uſed for the turning us from our Sins, are to be reckoned of all other the greateſt Bleſſing; and for the other part, that of* Praying, *that he not only performed on earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God, and makes requeſt for us, *Rom.* 8.34. *Our duty herein is not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſt in the being* turned from our ſins, *and not to make void and fruitleſs all his* Prayers *and* Interceſſions *for us, which will never prevail for us, whileſt we continue in them.*

21. *The* third *thing that* Chriſt *was to do for us, was to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt, *by taking off from the hardneſs of the Law given to* Adam, *which was, never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts *to govern and Rule us, to give us ſtrength to overcome Temptations to Sin, and to do all that He now under the Goſpel requires of us. And in this he is our* KING, *is being the office of a* King *to govern and rule, and to ſubdue enemies. Our duty in this particular is to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cheriſh any one ſin, but diligently to Pray for his* Grace *to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully obey him, an* Eternal glorious *inheritance, the* Kingdom of Heaven, *whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any*

ſin.

ſin. Secondly, *not to faſten our* Affections *on this world, but to raiſe them according to the precept of the Apoſtle,* Col. 3. 2. Set your affections on things above, and not on things on the earth; *continually longing to come to the poſſeſſion of that bleſſed Inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.*

2. *This is the Sum of that* SECOND COVENANT *we are now under, wherein you ſee what* Chriſt *hath done, how he Executes thoſe* Three Great Offices *of* KING, PRIEST *and* PROPHET: *as alſo what is required of us, without our faithful Performance of which, all that he hath done, ſhall never ſtand us in any ſtead; for he will never be a* Prieſt *to ſave any, who take him not as well for their* Prophet *to* Teach, *and their* King *to* Rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, than if it had never been made; for we ſhall then be to Anſwer, not for the breach of Law only, as in the firſt, but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every Precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the forementioned benefits of Chriſt belong to us.*

24. *And now you ſee how little Reaſon you have, to caſt off the* CARE *of your* SOULS, *upon a conceit they are paſt cure, for that it is plain they are not; Nay certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his Redemption had been ſuch that* all *men ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt receive the good even of all that* Chriſt *hath done for them.*

25. *And now if after all that* God *hath done to ſave theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves,*

we very well deſerve to periſh. If a Phyſician *ſhould undertake a Patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his* Soul, *wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father, Son, *and* HOLY Ghoſt *have all done their parts for them. The* FATHER *gave his only Son, the* SON *gave Himſelf, left his Glory, and endured the bitter death of the* Croſs, *meerly to keep our* Souls *from periſhing. The* HOLY GHOST *is become as it were our Attendant, waits upon us with continual offers of his Grace, to enable us to do that which may preſerve them; nay he is ſo deſirous we ſhould accept thoſe Offers of his, that he is ſaid to be* grieved *when we refuſe them,* Epheſ. 4. 30. *Now what greater diſgrace and affront can we put upon God, than to deſpiſe what he thus values? that thoſe Souls of ours, which Chriſt thought worthy every drop of his* bloud, *we ſhould not think worth any part of our* Care? *We uſe in things of the world, to rate them according to the opinion of thoſe who are beſt skilled in them: now certainly* God *who made our* Souls, *beſt knows the* worth *of them, and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them. Eſpecially now that they are in ſo hopeful a condition, that nothing but our own careleſneſs can poſſibly deſtroy them.*

27. *I have now briefly gone over thoſe* Four motives *of care I at firſt propoſed, which are each of them ſuch as never miſſes to ſtir it up towards the things of this World; and I have alſo ſhewed you how much more Reaſonable, nay, Neceſſary it is they ſhould do the like for the* Soul. *And now what can I ſay more, but conclude in the words of* Iſaiah 46.8. Remember this, and ſhew your ſelves men. *That is, deal with your* Soul *as your* Reaſon *teaches you to do with all other things that concern you. And ſure this common* Juſtice *binds you to; for the Soul is*

that

that which furnishes you with that Reason, *which you exercise in all your worldly business; and shall the Soul it self receive no* Benefit *from that* Reason *which it affords you? This is, as if a* Master *of a* Family, *who provides food for his servants should by them be kept from Eating any himself, and so remain the only Starved creature in his house.*

28. *And as Justice ties you to this, so* Mercy *doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for, is* Gods mercy, *but that you have despised and abused. And with what face can you in your greatest need beg for* his *mercy to your* Souls, *when you would not afford them your* own? *No not that common* Charity *of considering them, of bestowing a few of those idle* Hours, *you knew not (scarce) how to pass away, upon them.*

29. *Lay this to your hearts, and as ever you hope for* Gods pity, *when you most want it, be sure in time to* pity *your selves, by taking that due care of your* Precious Souls *which belongs to them.*

30. *If what hath been said, have perswaded you to this so necessary a* Duty, *my next work will be to tell you how this* Care *must be imployed; and that, in a word, is in the doing of all those things which tend to the making the Soul happy, which is the end of our* Care, *and what those are I come now to shew you.*

For more particular Concernments,

See

The Causes of the Decay of Piety,

And

The Gentleman's Calling.

Written by the same Author, and Sold by *R. Pawlet*, at the Bible in *Chancery-Lane*, near *Fleetstreet*, 1677.

SUN-

SUNDAY I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: the three great branches of Mans Duty, to God, our Selves, our Neighbour: our Duty to God; of* Faith, *the Promiſes, of Hope, of Love, of Fear, of Truſt.*

THE Benefits purchaſed for us by *Chriſt*, are ſuch as will undoubtedly make the Soul Happy; for Eternal Happineſs it ſelf is one of them: but becauſe theſe Benefits belong not to us till we perform the Condition required of us; whoever deſires the happineſs of his Soul, muſt ſet himſelf to the performing of that Condition. What that is, I have already mentioned in the General, *That it is the hearty, honeſt endeavour of obeying the whole will of God.* But then that will of God containing under it many particulars, it is neceſſary we ſhould alſo know what thoſe are; that is, what are the ſeveral things, that God now requires of us, our performance whereof will bring us to everlaſting happineſs, and the neglect to endleſs miſery.

Sunday I.

Of the light of Nature.

2. Of these things there are some which God hath so stamped upon our souls, that we Naturally know them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those Heathens, who having never heard of either Old or New Testament; do yet acknowledge themselves bound to some general Duties, as to Worship God, to be Just, to honour their Parents, and the like; and as St. *Paul* saith, *Rom.* 2. 15. *Their Consciences do in those things accuse or excuse them*; that is, tell them, whether they have done what they should in those particulars or no.

3. Now though Christ hath brought greater Light into the world, yet he never meant by it to put out any of that Natural light, which God hath set up in our Souls: Therefore let me here, by the way, advise you not to walk contrary even to this lesser light. I mean, not to venture on any of those Acts, which meer Natural Conscience will tell you are sins.

4. It is just matter of sadness to any Christian heart, to see some in these dayes, who profess much of Religion, and yet live in such sins, as a meer heathen would abhorr; men that pretending to higher degrees of light, and holiness, than their brethren do, yet practise contrary to all the Rules of common honesty, and make it part of their Christian liberty

liberty ſo to do; of whoſe ſeducement it concerns all that love their Souls to beware: and for that purpoſe let this be laid as a Foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedneſs.* Sunday I.

5. But though we muſt not put out this light which God hath thus put into our ſouls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to reſt here, but proceed to the knowledge of thoſe other things which God hath by other means revealed.

6. The way for us to come to know them is by the Scriptures, wherein are ſet down thoſe ſeveral commands of God which he hath given to be the Rule of our Duty. *The light of Scriptures.*

7. Of thoſe, ſome were given before Chriſt came into the world, ſuch are thoſe precepts we find ſcattered throughout the Old Teſtament, but eſpecially contained in the Ten Commandments, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall find in the New Teſtament, in the ſeveral precepts given by him and his Apoſtles, but eſpecially in that Divine Sermon on the Mount, ſet down in the fifth, ſixth and ſeventh Chapters of St. *Matthew*'s Goſpel.

8. All theſe ſhould be ſeverally ſpoke to, but becauſe that would make the diſcourſe

Sunday I. very long and so less fit for the meaner sort of men, for whose use alone it is intended, I chuse to proceed in another manner; by summing up all these together, and so as plainly as I can, to lay down, what is now the duty of every Christian.

The three great branches of mans Duty.

9. This I find briefly contain'd in the words of the Apostle, *Tit.* 2. 12. *That we should live soberly, righteously, and godly in this present world*; where the word *Soberly*, contains our *duty* to our *selves*; *Righteously*, our duty to our *neighbour*; and *Godly*, our *duty* to *God*. These therefore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the best ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD; the two chief are these: First, to acknowledge him to be God; Secondly, to have no other. Under these are contained all those particulars, which make up our whole duty to God, which shall be shewed in their order.

Acknowledging him to be God.

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlasting, without beginning, and shall be to everlasting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost, one God, blessed for ever. That he is subject to no alteration,

teration, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom *no man hath ſeen, nor can ſee*, as the Apoſtle tells us, 1 *Tim.* 6. 16. That he is infinitely great and Excellent, beyond all that our wit or conceit can imagine; that he hath received his being from none, and gives being to all things. Sunday 1.

12. All this we are to believe of him in regard of his Eſſence and being: but beſides this, he is ſet forth to us in the *Scripture* by ſeveral *Excellencies*, as that he is of Infinite Goodneſs and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things and is preſent in all places; theſe are by Divines called the Attributes of God, and all theſe we muſt undoubtingly acknowledge, that is, we muſt firmly believe all theſe Divine Excellencies to be in God, and that in the greateſt degree; and ſo, that they can never ceaſe to be in him, he can never be other than *infinitely Good, Merciful, True*, &c.

13. But the acknowledging him for our God ſignifies yet more than this; it means that we ſhould perform to him all thoſe ſeveral parts of Duty which belong from a Creature to his God: what thoſe are I am now to tell you.

Summary I. 14. The first is FAITH, or Belief, not only that forementioned of his Essence and Attributes, but of his Word, the believing most firmly, that all that he saith is perfectly true. This necessarily arises from that attribute, his Truth, it being natural for us to believe whatsoever is said of one of whose truth we are confident. Now the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is most true.

Faith.

Of his Affirmations.

15. The things contained in them are of these four sorts: First, Affirmations, such are all the stories of the Bible, when it is said such and such things came so and so to pass; Christ was born of a Virgin, was laid in a Manger, *&c.* And such also are many points of Doctrine, as that there are three persons in the *Godhead*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture we are to believe most true. And not only so, but because they are all writtten for our instruction, we are to consider them for that purpose, that is, by them to lay that Foundation of Christian knowledge, on which we may build a Christian life.

Commands.

16. The second sort of things contained in the Scripture, are the *Commands*, that is, the several things enjoyned us by God to perform; these we are to believe to come from him, and to be most just and fit for him to com-

command: but then this belief muſt bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwiſe our belief that they come from him ſerves but to make us more inexcuſable. Sunday I.

17. Thirdly, the Scripture contains threatnings; many Texts there are which threaten to them that go on in their ſins, the wrath of God, and under that are contained all the puniſhments and miſeries of this life, both ſpiritual and temporal, and everlaſting deſtruction in the life to come. Now we are moſt ſtedfaſtly to believe, that theſe are Gods threats, and that they will certainly be performed to every impenitent ſinner. But then the uſe we are to make of this belief, is to keep from thoſe ſins to which this deſtruction is threatned; otherwiſe our belief adds to our guilt, that will wilfully go on in ſpight of thoſe threatnings. *Threatnings.*

18. Fourthly, the Scripture contains Promiſes, and thoſe both to our Bodies and our Souls; for our bodies there are many promiſes that God will provide for them what he ſees neceſſary, I will name only one, *Matt.6.33. Seek ye firſt the Kingdom of God and his righteouſneſs, and all theſe things*, that is, all outward neceſſaries *ſhall be added unto you:* but here it is to be obſerved, that we muſt *firſt ſeek the kingdom of God and his righteouſneſs*, that is, make it our firſt and greateſt care to ſerve and obey him, before this pro- *Promiſes.*

Sunday 1. miſe even of temporal good things belong to us. To the ſoul there are many and high promiſes, as firſt, that of preſent eaſe and refreſhment, which we find, *Mat.* 11. 29. *Take my yoke upon you, and learn of me, and ye ſhall find reſt to your ſouls:* but here it is apparent, that before this reſt belongs to us, we muſt have *taken on us Chriſts yoke*, become his ſervants and Diſciples. Finally, there are promiſes to the ſoul even of all the benefits of Chriſt; but yet thoſe only to ſuch as perform the Condition required; that is, Pardon of ſins to thoſe that repent of them, Increaſe of Grace to thoſe that diligently make uſe of what they have already, and humbly pray for more; and Eternal Salvation to thoſe that continue to their lives end in hearty obedience to his Commands.

19. This Belief of the Promiſes muſt therefore ſtir us up to perform the Condition, and till it do ſo, we can in no reaſon expect any good by them: and for us to look for the benefit of them on other terms, is the ſame mad preſumption that it would be in a ſervant to challenge his Maſter to give him a reward for having done nothing of his work, to which alone the reward was promiſed; you can eaſily reſolve what anſwer were to be given to ſuch a ſervant, and the ſame we are to expect from God in this caſe. Nay further, it is ſure, God hath given theſe promiſes to no other end, but to invite us to holi-

neſs

neſs of life; yea, he gave his Son, in whom all his promiſes are as it were ſumm'd up, for this end. We uſually look ſo much at Chriſt's coming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, than that the main purpoſe of his coming into the world was to plant good life among men. Sunday 1.

20. This is ſo often repeated in Scripture, that no man that conſiders and believes what he reads can doubt of it. Chriſt himſelf tells us, *Mat.* 9. 13. *He came to call ſinners to repentance.* And St. *Peter*, *Acts* 3. 26. tells us, *That God ſent his Son Jeſus to bleſs us, in turning every one of us from our iniquities*; for it ſeems the *turning us from our iniquities* was the greateſt ſpecial Bleſſing which God intended us in Chriſt.

21. Nay, we are taught by St. *Paul*, that this was the end of his very death alſo, *Tit.* 2. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himſelf for us, that he might deliver us from this preſent evil world*, that is, from the ſins and ill cuſtoms of the world. Divers other Texts there are to this purpoſe; but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, that all that Chriſt hath done for us was directed to this end, the bringing us to live Chriſtianly; or in the words of St. *Paul*,

Sunday I. St. *Paul, To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.*

22. Now we know Chriſt is the foundation of all the promiſes; *In him all the promiſes of God are yea, and Amen,* 2 *Cor.* 1. 20. And therefore if God gave Chriſt to this end, certainly the Promiſes are to the ſame alſo. And then how great an abuſe of them is it to make them ſerve for purpoſes quite contrary to what they were intended? *viz.* to the incouraging us in ſins, which they will certainly do, if we perſwade our ſelves they belong to us, how wickedly ſoever we live. The Apoſtle teaches us another uſe of them, 2 *Cor.* 7. 1. *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* When we do thus, we may juſtly apply the promiſes to our ſelves, and with comfort expect our parts in them. But till then, though theſe promiſes be of certain truth, yet we can reap no benefit from them, becauſe we are not the perſons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the Faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, ſuch as may anſwer the end for which they were ſo revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this,

this, is no more than the Devils do, as S. *James* tells us, Chap. 2. 19. Only they are not so unreasonable as some of us are, for they will tremble, as knowing well this Faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our Faith, though we have not the least fruit of obedience to approve it by; let such hear St. *James*'s judgment in the point, Chap. 2. 26. *As the body without the spirit is dead, so Faith if it have not works, is dead also.* Running I.

24. A second duty to God is HOPE, that is, a comfortable expectation of these good things he hath promised. But this, as I told you before of Faith, must be such as agrees to the nature of the promises, which being such as requires a condition on our part, we can hope no further than we make that good; or if we do, we are so far from performing by it this duty of Hope, that we commit the great sin of Presumption, which is nothing else but hoping where God hath given us no ground to hope: this every man doth, that hopes for pardon of sins and eternal life, without that repentance and obedience to which alone they are promised; the true hope is that which purifies us, St. *John* saith, 1 Ep. 3. 3. *Every man that hath this hope in him purifieth himself, even as he is pure*; that is, it makes him leave his sins, and earnestly endeavour to be holy as Christ is, and that which doth not so, how confident soever it be, *Hope.* *Presumption.*

Sunday I. be, may well be concluded to be but that hope of the Hypocrite, which *Job* assures us shall perish.

Despair. 25. But there is another way of transgressing this Duty, besides that of Presumption, and that is by Desperation, by which I mean not that which is ordinarily so called, *viz.* the despairing of mercy, so long as we continue in our sins, for that is but just for us to do: but I mean such a desperation as makes us give over endeavour, that is, when a man that sees he is not at the present such a one as the promises belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful desperation, and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the generality of the promises, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the promises of mercy, as if he had never gone on in those former sins.

27. This

27. This Christ shews us in the parable of the Prodigal, *Luke* 15. where we see that Son, which had run away from his Father, and had consumed the portion given him, in riotous living, was yet upon his return and repentance used with as much kindness by the Father, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was only to shew us how graciously our heavenly Father will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There is joy in the presence of the Angels of God, over one sinner that repenteth, Luke* 15. 10. And now who would not rather chuse by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a sullen desperation to please Satan and his accursed spirits; especially when by the former we shall gain endless happiness to our selves, and by the latter as endless torments? *Sermon* I.

28. A Third Duty to God is LOVE; there are two common Motives of love among men. The one the goodness and excellency of the person, the other his particular kindness, and love to us; and both these are in the highest degree in God. *Love its Motives.*

29. First,

Sunday I.

29. First, he is of infinite goodness, and excellency in himself; this you were before taught to believe of him, and no man can doubt it that considers but this one thing, that there is nothing good in the world, but what hath received all its goodness from God: his goodness is as the Sea, or Ocean, and the goodness of all creatures but as some small streams flowing from the Sea. Now you would certainly think him a mad man, that should say the Sea were not greater than some little brook: and certainly it is no less folly to suppose, that the goodness of God doth not as much (nay infinitely more) exceed that of all creatures. Besides, the goodness of the creature is imperfect and mixt with much evil; but his is pure and entire without any such mixture. He is perfectly Holy, and cannot be tainted with the least impurity, neither can be the author of any to us; for though he be the cause of all the goodness in us, he is the cause of none of our sins. This St. *James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*

God's excellency.

His kindness to us.

30. But secondly, God is not only thus good in himself, but he is also wonderful good, that is, kind and merciful to us. We are made up of two parts, a Soul and a Body, and to each of these God hath expressed infinite mercy and tenderness. Do but consider

der what was before told you of the SECOND COVENANT, and the mercies therein offered, even Christ himself and all his benefits, and also that he offers them so sincerely and heartily, that no man can miss of enjoying them but by his own default. For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, *Ezek.* 33. 11. *As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live:* whereto he adds this passionate expression, *Turn ye, turn ye from your evil ways, for why will ye die?* To the same purpose you may read *Ezek.* 18. Consider this, I say, and then surely you cannot but say, he hath great kindness to our Souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; sometimes outward by the Word, sometimes inward by the secret whispers of Gods Spirit in his heart, which were only to woo and intreat him to avoid Eternal misery, and to accept of Eternal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess Gods kindness, not only to mens souls in general but to his own in particular. Sunday I.

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health,

Sunday I. health, ſtrength, food, raiment, and whatever elſe concerns them, are merely his gifts: ſo that indeed it is impoſſible we ſhould be ignorant of his mercies to them, all thoſe outward comforts and refreſhments we daily enjoy, being continual effects and witneſſes of it; and though ſome enjoy more of theſe than others, yet there is no perſon but enjoys ſo much in one kind or other, as abundantly ſhews Gods mercy and kindneſs to him in reſpect of his Body.

32. And now ſurely you will think it but reaſonable we ſhould Love him, who is in all reſpects thus Lovely: Indeed this is a duty ſo generally acknowledged, that if you ſhould ask any man the queſtion, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will ſoon be proved to you by examining a little, what are the common effects of love, which we bear to men like our ſelves, and then trying, whether we can ſhew any ſuch fruits of our love to God.

Fruit of Love, deſire of pleaſing.

33. Of that ſort there are divers, but for ſhortneſs I will name but two. The firſt is a deſire of pleaſing, the ſecond a deſire of enjoyment. Theſe are conſtantly the fruits of Love. For the firſt, 'tis known by all, that he that loves any perſon is very deſirous to approve himſelf to him, to do whatſoever he thinks

thinks will be pleaſing to him; and according to the degree of love, ſo is this deſire more or leſs; where we love earneſtly, we are very earneſt, and careful to pleaſe. Now if we have indeed that love to God, we pretend to, it will bring forth this fruit, we ſhall be careful to pleaſe him in all things. Therefore as you judge of the *tree by its fruits*, ſo may you judge of your love of God, by this fruit of it; nay indeed this is the way of tryal, which Chriſt himſelf hath given us, *John* 14.15. *If ye love me keep my Commandments*, and St. *John* tells us, 1 Ep. 5. 3. *That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impoſſible to teſtifie our love to God. Sunday I.

34. But it muſt yet be farther conſidered, that this love of God muſt not be in a low or weak degree; for beſides that the motives to it, His Excellency and his kindneſs, are in the higheſt, the ſame commandment which bids us love God, bids us *love him with all our hearts, and with all our ſtrength*, that is, as much as is poſſible for us, and above any thing elſe. And therefore to the fulfilling this commandment, it is neceſſary we love him in that degree; and if we do ſo, then certainly we ſhall have not only ſome ſlight and faint endeavours of pleaſing, but ſuch as are moſt diligent and earneſt, ſuch as will put us upon the moſt painful and coſtly duties,

Sunday I. make us willing to forſake our own eaſe, goods, friends, yea life it ſelf, when we cannot keep them without diſobeying God.

35. Now examine thy ſelf by this; haſt thou this fruit of love to ſhew? Doſt thou make it thy conſtant and greateſt care to keep Gods Commandments? To obey him in all things? Earneſtly labouring to pleaſe him to the utmoſt of thy power, even to the forſaking of what is deareſt to thee in this world? If thou doſt, thou mayeſt then truly ſay thou loveſt God. But on the contrary, if thou wilfully continueſt in the breach of many, nay, but of any one Command of his, never deceive thy ſelf, for the love of God abides not in thee. This will be made plain to you, if you conſider what the Scripture ſaith of ſuch, as that they *are enemies to God by their wicked works*, *Col.* 1.21. that the carnal mind (and ſuch is every one that continues *wilfully in ſin*) is *enmity with God*, *Rom.* 8. 7. that he that *ſins wilfully*, *tramples under foot the Son of God, and doth deſpight unto the Spirit of Grace*, *Heb.* 10. 29. and many the like. And therefore unleſs you can think enmity, and trampling, and deſpight to be fruits of love, you muſt not believe you love God, whilſt you go on in a wilful diſobedience to him.

Deſire of Enjoying. 36. A ſecond fruit of Love, I told you, was deſire of Enjoying. This is conſtantly to be ſeen in our love to one another. If you have

have a friend whom you entirely love, you desire his converſation, wiſh to be alwayes in his company: and thus will it be alſo in our love to God, if that be as great and hearty as this. Sunday 1.

37. There is a twofold Enjoying of God, the one Imperfect in this life, the other more Perfect and complete in the life to come: that in this life is that converſation, as I may call it, which we have with God in his Ordinances in Praying and Meditating, in hearing his Word, in receiving the Sacrament, which are all intended for this purpoſe, to bring us into an intimacy and familiarity with God by ſpeaking to him, and hearing him ſpeak to us.

38. Now if we do indeed love God, we ſhall certainly hugely value and deſire theſe wayes of converſing with him; it being all that we can have in this life, it will make us with *David* eſteem *one day in Gods courts better than a thouſand*, *Pſal.* 84. 10. We ſhall be glad to have theſe opportunities of approaching to him as often as it is poſſible, and be careful to uſe them diligently, to that end of uniting us ſtill more to him; yea we ſhall come to theſe ſpiritual exerciſes with the ſame chearfulneſs we would go to our deareſt friend. And if indeed we do thus, it is a good proof of our Love.

39. But I fear there are not many have thus to ſhew for it, as appears by the common

Sunday I. backwardneſs and unwillingneſs of men to come to theſe; and their negligence and heartleſneſs when they are at them; and can we think that God will ever own us for lovers of him, whilſt we have ſuch diſlike to his company, that we will never come into it but when we are dragg'd by fear, or ſhame of men, or ſome ſuch worldly Motive? It is ſure you would not think that man loved you, whom you perceive to ſhun your company, and be loth to come in your ſight. And therefore be not ſo unreaſonable as to ſay, You love God, when yet you deſire to keep as far from him as you can.

40. But beſides this there is another Enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we ſhall be for ever united to him, and enjoy him not now and then only for ſhort ſpaces of time, as we do here, but continually without interruption, or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us ſo much, that we ſhall think no labour too great to compaſs it. The ſeven years that *Jacob* ſerved for *Rachel*, Gen. 29. 20. *ſeemed to him but a few dayes for the love that he had to her:* And ſurely if we have love to God, we ſhall not think the ſervice of our whole lives too dear a price for this full Enjoyment of him, nor eſteem all the Enjoyments of the

the world worth the looking on in compari- Sunday I.
ſon thereof.

41. If we can truly tell our ſelves we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we ſhall ſee they are not generally ſo fond of this Enjoyment, as to be at any pains to purchaſe it. And not only ſo, but it is to be doubted, there are many who if it were put to their choice, whether they would live here always to enjoy the profit and pleaſure of the world, or go to heaven to enjoy God, would like the children of *Gad* and *Reuben*, ſet up their reſt on this ſide *Jordan*, *Numb.* 32. and never deſire that heavenly *Canaan*; ſo cloſe do their affections cleave to things below, which ſhews clearly they have not made God their treaſure, for then according to our Saviours Rule, *Matt.* 6. 22. their heart would be with him. Nay, further yet; it is too plain that many of us ſet ſo little value on this enjoying of God, that we prefer the vileſt and baſeſt ſins before him, and chuſe to enjoy them, though by it we utterly loſe our parts in him, which is the caſe of every man that continues wilfully in thoſe ſins.

42. And now I fear, according to theſe Rules of Trial, many that profeſs to love God, will be found not to do ſo. I conclude all with the words of S. *John* 1 *Ep.* 3. 18. which

Sunday 1. though ſpoken of the love of our brethren, is very fitly appliable to this love of God, *Let us not love in word, neither in tongue, but in deed and in truth.*

Fear. 43. A Fourth duty to God is FEAR; this ariſes from the conſideration both of his juſtice and his power; his Juſtice is ſuch that he will not clear the wicked, and his Power ſuch, that he is able to inflict the ſoreſt puniſhments upon them; and that this is a reaſonable cauſe of fear, Chriſt himſelf tells us, *Mat.* 10.28. *Fear him which is able to deſtroy both ſoul and body in hell.* Many other places of Scripture there are, which commend to us this duty, as *Pſal.* 2.11. *Serve the Lord with fear.* Pſa. 34.9. *Fear the Lord ye that be his Saints.* Pro. 9. 10. *The fear of the Lord is the beginning of wiſdom,* and divers the like; and indeed all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are only to this end, to work this fear in our hearts.

44. Now this fear is nothing elſe, but ſuch an awful regard of God, as may keep us from offending him. This the Wiſe man tells us, *Prov.* 16. 6. *The fear of the Lord is to depart from evil:* ſo that none can be ſaid truly to fear God, that is not thereby withheld from ſin; and this is but anſwerable to that common fear we have towards men; who ever we know may hurt us, we will beware of provoking; and therefore if we be not

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as wary of displeasing God, it is plain we fear men more than we do him. Sunday 1.

45. How great a madness this is, thus to fear men above God, will soon appear, if we compare what man can do to us with that which God can. And first, it is sure, it is not in the power of man (I might say Devils too) to do us any hurt, unless God permit and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* Psal. 118. For let their malice be never so great, he can restrain and keep them from hurting us; nay he can change their minds towards us, according to that of the Wise man, *Prov.* 16. 7. *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the expressions of brotherly kindness, as you may read in the next Chapter. *The folly of fearing Men more than God.* 1.

46. But secondly, Suppose men were left at liberty to do thee what mischief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too, but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and 2.

Sunday I. that which is infinitely more, his vengeance reaches even beyond death it ſelf, to the eternal miſery both of Body and Soul in hell; in compariſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* ſaith Chriſt, *Luke* 12. 4. and then immediately adds, *But I will forewarn you whom ye ſhall fear, fear him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, fear him.* In which words the compariſon is ſet between the greateſt ill we can ſuffer from man, the loſs of life, and thoſe ſadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther conſiderable in this matter, which is this, It is poſſible we may tranſgreſs againſt men and 3 they not know it: I may perhaps ſteal my neighbours goods, or defile his wife, and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo never bring me to puniſhment for it: but this we cannot do with God, he knows all things, even the moſt ſecret thoughts of our hearts; and therefore though we commit a ſin never ſo cloſely, he is ſure to find us, and will as ſurely, if we do not timely repent, puniſh us eternally for it.

48. And now ſurely it cannot but be confeſt that it is much ſafer diſpleaſing men, than God;

God; yet, alas, our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of ſome preſent danger we fear from men, to ruſh our ſelves upon the indignation of God. And thus it is with us, when either to ſave our eſtates, or credits, or our very lives, we commit any ſin, for that is plainly the chuſing to provoke God, rather than man. Sunday I.

49. But God knows this caſe of fear of men is not the only one wherein we venture to diſpleaſe him; for we commit many ſins, to which we have none of this temptation, nor indeed any other; as for inſtance, that of common ſwearing to which there is nothing either of pleaſure, or profit to invite us. Nay, many times, we, who ſo fear the miſchiefs that other men may do to us, that we are ready to buy them off with the greateſt ſins, do our ſelves bring all thoſe very miſchiefs upon us, by ſins of our own chuſing. Thus the careleſs prodigal robs himſelf of his eſtate, the deceitful and diſhoneſt man, or any that lives in open notorious ſin, deprives himſelf of his credit, and the Drunkard and Glutton brings diſeaſes on himſelf, to the ſhortning his life. And can we think we do at all fear God, when that fear hath ſo little power over us, that though it be backt with the many preſent miſchiefs that attend upon ſin, it is not able to keep us from them? Surely

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Number I. such men are ſo far from fearing God, that they rather ſeem to defie him, reſolve to provoke him, whatſoever it coſt them, either in this world or the next. Yet ſo unreaſonably partial are we to our ſelves, that even ſuch as theſe will pretend to this fear: you may examine multitudes of the moſt groſs ſcandalous ſinners, before you ſhall meet with one that will acknowledge he fears not God. It is ſtrange it ſhould be poſſible for men thus to cheat themſelves; but however it is certain we cannot deceive God, he will not be mockt, and therefore if we will not now ſo fear as to avoid ſin, we ſhall one day fear when it will be too late to avoid puniſhment.

Truſt. 50. A fifth duty to God, is that of TRUSTING in him, that is, depending and reſting on him: and that is firſt in all dangers, ſecondly in all wants. We are to reſt on him in all our dangers both Spiritual and Temporal. Of the firſt ſort, are all thoſe Temptations, by which we are in danger to be drawn to ſin. And in this reſpect he hath promiſed that if we *reſiſt the Devil he ſhall flee from us*, *Jam.* 4. 7. Therefore our duty is firſt to pray earneſtly for Gods grace to enable us to overcome the temptation, and ſecondly, to ſet our ſelves manfully to combate with it, not yielding or giving conſent to it in the leaſt degree; and whileſt we do thus, we are confidently to reſt upon God, that his grace will be ſufficient

In all ſpiritual dangers.

ent for us, that he will either remove the temptation, or strengthen us to withstand it. Summary 1.

51. Secondly, in all outward and Temporal dangers we are to rest upon him, as knowing that he is able to deliver us, and that he will do so if he see it best for us, and if we be such to whom he hath promised his protection, that is, such as truly fear him. To this purpose we have many promises in Scripture, *Psal.* 34. 7. *The angel of the Lord tarrieth round about them that fear him, and delivereth them*: and *Psal.* 34. 22. *The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute*; and divers the like. *In all Temporal.*

Also we have many examples, as that of the three children in the Furnace, *Daniel* 3. 17. 28. that of *Daniel* in the Lions Den, *Dan.* 6. 22. and many others; all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be dismayed for any thing that can befall us, for the God whom we serve is able to deliver us.

52. Therefore in all dangers we are first humbly to pray for his aid, and then to rest our selves chearfully on him; and assuring our selves that he will give such an issue as shall be most for our good. But above all things, we must be sure to fix our dependance wholly on him, and not to rely on the creatures for help; much less must we seek to deliver our selves by any unlawful means, that *Not seek to deliver our selves by any Sin.*

Sunday I. that is, by the committing of any sin; for that is like *Saul*, 1 *Sam.* 28. 7. *to go to the witch*, that is, to the *Devil* for help; such courses do commonly deceive our hopes at the present, and instead of delivering us out of our straits, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only support, Gods favour and aid, which we certainly forfeit, when we thus seek to rescue our selves by any sinful means. But supposing we could by such a way certainly free our selves from the present danger; yet alas, we are far from having gained safety by it; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us, our Souls; like an unskilful Physician, that to remove a pain from the finger strikes it to the heart; we are therefore grosly mistaken, when we think we have played the good Husband in saving our Liberties or estates, or lives themselves by a sin; we have not saved them, but madly overbought them, laid out our very Souls on them: And Christ tells us how little we shall gain by such bargains, *Matt.* 16.26. *What is a man profited if he shall gain the whole world and lose his own soul?* Let us therefore resolve never to value any thing we can possess in this world at so high a rate, as to keep it at the price of the least sin; but whenever things are driven to such an issue, that we must either part with some, perhaps all

all our worldly poſſeſſions, nay life it ſelf, Sermon I.
or elſe commit ſin, let us then remember, that this is the ſeaſon for us to perform that great and excellent duty of *taking up the Croſs*, which we can never ſo properly do as in this caſe; for our bearing of that which we have no poſſible way of avoiding, can at moſt be ſaid to be but the carrying of the Croſs, but then only can we be ſaid to take it up, when having a means of eſcaping it by a ſin, we rather chuſe to endure the Croſs than commit the Sin; for then it is not laid on us by any unavoidable neceſſity, but we willingly chuſe it; and this is highly acceptable with God, yea, withal ſo ſtrictly required by him, that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Chriſt, for ſo himſelf hath expreſly told us, *Matt.* 16. 24. *If any man come after me, let him deny himſelf, and take up his Croſs and follow me*; and ſo again, *Mark* 8. 34. It were therefore a good point of Spiritual wiſdom for us, ſometimes by ſome lower degrees of ſelf-denial, to fit our ſelves for this greater, when we ſhall be called to it. We know he that expects to run a Race will beforehand be often breathing himſelf, that he may not be foil'd when he comes to run for the prize; in like manner 'twill be fit for us, ſometimes to abridge our ſelves ſomewhat of our lawful pleaſure, or eaſe, or profit, ſo that we may get ſuch a maſtery over our ſelves, *Taking up the Croſs.*

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Sunday I.

as to be able to renounce all when our obedience to God requires it.

In all wants spiritual.

53. And as we are thus to truſt on God for deliverance from danger, ſo are we likewiſe for ſupply of our wants; and thoſe again are either Spiritual or Temporal: our Spiritual want is that of his Grace to enable us to ſerve him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are Prayer and a Careful uſing of what he hath already beſtowed on us: For then we have his promiſe for it, *He will give the holy Spirit to them that ask it*, *Luke* 11. 13. and *unto him that hath ſhall be given*, *Matth.* 25. 29. that is, *To him that hath made a good uſe of that grace he hath already, God will give more.* We are not therefore to affright our ſelves with the difficulty of thoſe things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to our ſelves. And therefore let us ſincerely do our parts, and confidently aſſure our ſelves God will not fail of his.

Temporal wants.

54. But we have likewiſe Temporal and Bodily wants, and for the ſupply of them we are likewiſe to rely on him. And for this alſo we want no Promiſes, ſuppoſing us to be of the number of them to whom they are made, that is, Gods faithful Servants: *They that fear the Lord lack nothing*, Pſal. 34. 9. and ver. 10. *They that ſeek the Lord ſhall want no manner*

of

of thing that is good.: Again, Pſal. 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine.* Examples alſo we have of this, as we may ſee in the caſe of *Elijah*, and the *poor Widow*, 1 *Kings* 17. and many others.

55. We are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the *Pſalmiſt*, *The eyes of all wait upon thee, O Lord, and thou giveſt them their meat in due ſeaſon.* And our Saviour hath taught us to pray for our *daily bread*; thereby teaching us that we are to live in continual dependance upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God, as to give up our ſelves to idleneſs and expect to be fed by Miracles. No, our honeſt induſtry and labour is the means by which God ordinarily gives us the neceſſaries of this life; and therefore we muſt by no means neglect that, *He that will not labour, let him not eat*, ſays the Apoſtle, 2 *Theſſ.* 3. 10. And we may believe God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food. But when we have faithfully uſed our own endeavour, then we muſt alſo look up to God for his bleſſing on it, without which it can never proſper to us. And having done thus, we may comfortably reſt our ſelves on his Providence for ſuch a meaſure of theſe outward things as he ſees fitteſt for us. 56. But

Sunday I.

56. But if our condition be ſuch that we are not able to labour, and have no other means of bringing in the neceſſaries of life to our ſelves, yet even then we are chearfully to reſt upon God, believing that he who feeds the Ravens, will by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe torment our ſelves with carking and diſtruſtful thoughts, but as the Apoſtle, 1 *Pet.* 5.7. *Caſt all our care on him who careth for us.*

57. This is earneſtly preſt by our Saviour, *Mat.* 6. where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet it down at large, Verſe 25. *Therefore, I ſay unto you, Take no thought for your life, what you ſhall eat, or what you ſhall drink; neither for your body, what you ſhall put on; Is not the life more than meat, and the body than raiment? Behold, the fowls of the Air, for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment? Conſider the Lilies of the field how they grow, they toil not, neither do they ſpin, and yet I ſay unto you, that even* Solomon *in all his glory was not arrayed like one of theſe. Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt*

caſt into the Oven, ſhall he not much more cloath you, O ye of little Faith? Therefore take no thought, ſaying, What ſhall we eat? Or what ſhall we drink? Or wherewithal ſhall we be cloathed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the Kingdom of God and his righteouſneſs, and then all theſe things ſhall be added unto you. Take therefore no thought for to morrow, for the morrow ſhall take thought for the things of it ſelf; ſufficient unto the day is the evil thereof. I might add many other texts to this purpoſe, but this is ſo full and convincing, that I ſuppoſe it needleſs. Sunday I.

58. All therefore that I ſhall ſay more concerning this duty is to put you in mind of the great benefits of it; as firſt, that by this truſting upon God, you engage and bind him to provide for you. Men, you know, think themſelves highly concern'd not to fail thoſe that depend and truſt upon them; And certainly God doth ſo much more. But then ſecondly, there is a great deal of eaſe and quiet in the practice of this duty, it delivers us from all thoſe carkings and immoderate cares which diſquiet our minds, break our ſleep and gnaw even our very heart. I doubt not but thoſe that have felt them, need not be told they are uneaſie. But then methinks that uneaſineſs ſhould make us forward to embrace the means for the removing of them, *The benefits of truſting on God.*

Sunday I. and ſo we ſee it too often doth in unlawful ones; men will cheat, and ſteal, and lie, and do any thing to deliver themſelves from the fear of want. But alas they commonly prove but deceitful remedies; they bring Gods curſe on us, and ſo are more likely to betray us to want, than to keep us from it. But if you deſire a certain and unfailing cure for cares, take this of relying upon God.

59. For what ſhould cauſe that man to fear want that knows he hath one that cares for him, who is All-ſufficient, and will not ſuffer him to want what is fit for him? If a poor man had but a faithful promiſe from a wealthy perſon that he would never ſuffer him to want, it is ſure he would be highly cheered with it, and would not then think fit to be as carking as he was before: and yet a mans promiſe may fail us, he may either grow poor and not be able, or he may prove falſe and not be willing to make good his word. But we know, God is ſubject neither to impoveriſhing nor deceit. And therefore how vile an injury do we offer to him, if we dare not truſt as much upon his promiſe as we would that of a man? Yea, and how great a miſchief do we do our ſelves by loading our minds with a multitude of vexatious and tormenting cares, when we may ſo ſecurely *caſt our burden upon God?* I conclude this in the words of the Apoſtle, *Phil.* 4. 8. *Be careful in nothing, but in every thing by prayer and ſuppli-*

ſupplication with thankſgiving, let your requeſts be made known to God. Sunday II.

SUNDAY II.

Of Humility, of Submiſſion to Gods Will, in reſpect of Obedience; of Patience in all ſorts of ſufferings, and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſion, his Day, Word, Sacraments, &c.

Sect. 1. A SIXTH Duty to God is HUMILITY, that is, ſuch a ſenſe of our own meanneſs and his excellency, as may work in us lowly and unfeigned ſubmiſſion to him: This ſubmiſſion is twofold; firſt, to his Will; ſecondly, to his Wiſdom. *Humility.*

2. The ſubmiſſion to his Will is alſo of two ſorts, the ſubmiſſion either of obedience, or patience; that of obedience is our ready yielding our ſelves up to do his Will, ſo that when God hath by his command made known to us what his pleaſure is, chearfully and readily to ſet about it. To enable us to this, humility is exceeding neceſſary; for a proud perſon is of all others the unapteſt to obey, and we ſee men never pay an obedience but where they acknowledge the perſon commanding to be ſome way above them. And ſo it is here. If we be not throughly perſwaded *Submiſſion to Gods will in reſpect of obedience.*

Sunday II. ſwaded that God is infinitely above us, that we are vileneſs and nothing in compariſon of him, we ſhall never pay our due obedience.

3. Therefore if ever you mean to obey intirely (as you muſt if ever you mean to be ſaved) get your hearts poſſeſt with the ſenſe of that great unſpeakable diſtance that is between God and you. Conſider him as he is a God of infinite Majeſty and glory, and we poor worms of the earth; He infinite in power, able to do all things, and we able to do nothing, not ſo much as to make one *hair white or black*, as our Saviour ſpeaks, *Mat.* 5. 36. He of infinite purity and holineſs, and we polluted and defiled, wallowing in all kind of ſins and uncleanneſs; He unchangeable and conſtant, and we ſubject to change and alteration every minute of our lives; He Eternal and Immortal, and we frail mortals, that whenever he *taketh away our breath we die, and are turned again to our duſt*, *Pſalm* 104. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide difference between God and man, and therefore may well cry out with *Job*, after he had approacht ſo near to God, as to diſcern ſomewhat of his excellency, *Job* 42. 56. *Now mine eye ſeeth thee, wherefore I abhorr my ſelf and repent in duſt and aſhes.*

The great diſtance between God and us.

The unworthineſs of our beſt works.

4. And even when this Humility hath brought us to obedience, it is not then to be caſt off, as if we had no further uſe of it; for there

there is ſtill great uſe, nay neceſſity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blaſt the beſt of them, and make them utterly unacceptable to God; like the ſtrictneſs of the *Phariſee*, which when once he came to boaſt of, the *Publican* was preferred before him, *Luke* 18. The beſt of our works are ſo full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly ſay with the *Prophet*, *All our righteouſneſſes are as filthy rags*, *Iſaiah* 64. 6. and therefore to pride our ſelves in them, is the ſame madneſs, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviours precept in this matter muſt always be remembred, *Luke* 17. 10. *When you have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants*; if when we have done all, we muſt give our ſelves no better a title, what are we then to eſteem our ſelves, that are ſo far from doing any conſiderable part of what we are commanded? Surely that worſer name of *ſlothful* and *wicked ſervant*, *Mat.* 25. 26. we have no reaſon to think too bad for us. Sunday II.

5. A ſecond ſort of Submiſſion to His Will, is that of Patience; this ſtands in ſuffering his will, as that of obedience did in acting it, and is nothing elſe, but a willing and quiet yielding to whatever afflictions it pleaſes *Submiſſion in reſpect of Patience.* 1.

Sunday II. pleaſes God to lay upon us. This the foremention'd humility will make eaſie to us, for when our hearts are throughly poſſeſt with that reverence and eſteem of God, it will be impoſſible for us to grudge or murmur at whatever he does. We ſee an inſtance of it in Old *Eli*, 1 *Sam.* 3. who after he had heard the ſad threatnings of God againſt him, of the deſtruction of his family, the loſs of the Prieſthood, the cutting off both his ſons in one day, which were all of them afflictions of the heavieſt kind, yet this one conſideration, that it was the Lord, enabled him calmly and quietly to yield to them; ſaying, *Let him do what ſeemeth him good*, Verſe 18. The ſame effect it had on *David*, in his ſuffering. *Pſal.* 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* God's doing it ſilenced all murmurings and grumblings in him. And ſo muſt it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For ſurely you will not think that child hath due humility to his Parent, or that ſervant to his Maſter, that when they are corrected, ſhall flie in the Fathers or Maſters face. But this do we when ever we grudge and repine at that which God lays upon us. But beſides the want of Humility in our ſo doing, there is alſo a great want of juſtice in it; for God hath, as we are his creatures, *Jer.* 45. 5. a Right to do with us what he will, and there-

therefore for us to reſiſt that right of his, is the higheſt injuſtice that can be; nay, farther, it is alſo the greateſt folly in the world, for it is only our good that God aims at in afflicting us: that heavenly Father is not like our earthly ones, who ſometime correct their children only to ſatisfie their own angry humour, not to do them good. But this is ſubject to no ſuch frailties, *He doth not afflict willingly, nor grieve the children of men, Lam.* 3. 33. They are our ſins, which do not only give him juſt cauſe, but even force and neceſſitate him to puniſh us. He carries to us the bowels and affections of the tendereſt Father: now when a father ſees his child ſtubborn and rebellious, and running on in a courſe that will certainly undo him, what greater act of Fatherly kindneſs can he do than chaſten and correct him, to ſee if by that means he may amend him; nay indeed he could not be ſaid to have true kindneſs to him if he ſhould not. And thus it is with God when he ſees us run on in ſin, either he muſt leave off to love us, and ſo leave us to our ſelves to take our own courſe, and that is the heavieſt curſe that can befal any man; or elſe if he continue to love us, he muſt correct and puniſh us to bring us to amendment. Therefore whenever he ſtrikes, we are in all reaſon, not only patiently to lie under his rod, but (as I may ſay) kiſs it alſo; that is, be very thankful to him, that he is pleaſed not to *give us over to our own hearts lusts,*

Sunday II.

Heb. 12, 10.

Apoc. 3, 19.

Thankfulneſs for Gods corrections. 2.

Sunday II. *lusts, Psal.* 88. 12. But still continues his care of us; sends afflictions, as so many messengers to call us home to himself. You see then how gross a folly it is to murmur at those stripes which are meant so graciously; it is like that of a froward Patient, which reproaches and reviles the Physician that comes to cure him, and if such a one be left to die of his disease, every one knows whom he is to thank for it.

Fruitfulness under them.

7. But it is not only quietness, no nor thankfulness neither under afflictions, that is the full of our Duty in this matter; we must have fruitfulness also, or all the rest will stand us in no stead. By fruitfulness I mean the bringing forth that, which the afflictions were sent to work in us; *viz.* the amendment of our lives. To which purpose in time of affliction it is very necessary for us to call our selves to an account, to examine our hearts and lives, and search diligently what Sins lie upon us, which provoked God thus to smite us, and whatsoever we find our selves guilty of, humbly to confess to God, and immediately to forsake for the rest of our time.

Thren. III. 40.

In all sorts of sufferings.

8. All I shall add concerning this duty of patience, is, that we are as much bound to it in one sort of sufferings, as another, whether our sufferings be so immediately from Gods hand, that no creature hath any thing to do in it, as sickness, or the like; or whether it be such, wherein men are the instruments of afflicting

afflicting us. For it is most sure when any man doth us hurt, he could not do it without Gods permission and sufferance, and God may as well make them the instruments of punishing us, as do it more directly by himself; and it is but a counterfeit patience, that pretends to submit to God, and yet can bear nothing from men; we see holy *Job*, who is set forth to us as a pattern of true patience, made no such difference in his afflictions; he took the loss of his Cattel, which the *Chaldeans* and *Sabeans* robb'd him of, with the very same meekness with which he did that which was consumed by fire from Heaven. When therefore we suffer any thing from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God, and therefore instead of looking upon them with rage and revenge, as the common custom of the world is, we are to look up to God, acknowledge his Justice in the affliction, begging his pardon most earnestly for those sins, which have provoked him to send it, and patiently and thankfully bear it, till he shall see fit to remove it; still saying with *Job*, *Blessed be the name of the Lord.* 1, 21. *Summary* II.

9. But I told you Humility contained in it a submission not only to his Will, but also to his Wisdom; that is, to acknowledge him infinitely Wise, and therefore that whatever he doth, is best and fittest to be done. And this *Submission to Gods wisdom.*

Sunday II.

this we are to confeſs both in his commands, and in his Diſpoſing and ordering of things: Firſt, whatſoever he commands us either to believe or do, we are to ſubmit to his Wiſdom in both, to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings, and to do whatever he commands us to do, how contrary ſoever it be to our fleſhly Reaſon or humour, and in both to conclude, that his Commands are moſt fit and Reaſonable however they appear to us. *Rom.* 7, 12, 13, 2.

In his commands.

Rom. 4. 18. *f.*

In his diſpoſals.

10. Secondly, we are to ſubmit to his Wiſdom in reſpect of his Diſpoſal and ordering of things; to acknowledge he diſpoſes all things moſt Wiſely, and that not only in what concerns the world in general; but alſo in what concerns every one of us in particular; ſo that in what condition ſoever he puts us in, we are to aſſure our ſelves it is that which is beſt for us, ſince he chuſes it for us who cannot erre. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an eſtate and condition as he ſees beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch as of all others we ſhould leaſt have wiſh'd for our ſelves. And this ſurely cannot but appear very reaſonable to any that hath humility: for that having taught him, that God is infinitely wiſe, and he very fooliſh, he can never

never doubt but that it is much more for his good that God should chuse for him than he for himself; even as it is much more for the childs good to have the Parent chuse for it, than to be left to those silly choices it would make for it self. For how many times would it cut, and burn, and mischief it self if it might have every thing it desires? and such children are we, we many times eagerly desire those things which would undo us if we had them. Thus many times we wish for Wealth, and Honour, and Beauty, and the like, when if we had them they would only prove snares to us, we should be drawn into sin by them. And this God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore when ever we are disappointed of any of our aims and wishes, not only patiently but joyfully submit to it, as knowing that it is certainly best for us, it being chosen by the unerring wisdom of our heavenly Father. Gen. 45, 5. 50, 20.

Sunday II.

1. Tim. 6, 9.

11. A seventh Duty to God is HONOUR, that is, the paying him such a reverence and respect as belongs to so great a Majesty. And this is either inward or outward. The inward is the exalting him in our hearts, having alwayes the highest and most excellent esteem of him. The outward is the manifesting and shewing forth that inward; and that

Honour.

Sunday II. that is the first general in the whole course of our lives, the living like men that do indeed carry that high esteem of God. Now you know if we bear any special Reverence but to a Man, we will be careful not to do any foul or base thing in his presence, and so if we do indeed honour God, we shall abhorr to do any unworthy thing in his sight. But God sees all things, and therefore there is no way to shun the doing it in his sight if we do it at all; therefore if we do thus reverence him, we must never at any time do any sinful thing. *1. Cor. X, 31.*

Several ways of honouring God.

12. But besides this general way of honouring God, there are many particular acts by which we may honour him, and these acts are divers according to the several particulars about which they are exercised. For we are to pay this honour not only immediately to himself, but also by a due estimation and account of all those things that nearly relate or belong to him. Those are especially six; first, his House; secondly, his Revenue or income (as I may say) thirdly, his Day, fourthly, his Word, fifthly, his Sacraments, and sixthly, his Name; and every one of these is to have some degree of our Reverence and Esteem.

In his House.

13. First, his House, that is, the Church, which being the place set-apart for his publick worship, we are to look on it, though not as holy in respect of it self, yet in respect of

of its uſe, and therefore muſt not prophane it by imploying it to uſes of our own. This Chriſt hath taught us by that act of his, *Matt.* 21. 12. in driving the buyers and ſellers out of the Temple, ſaying, *My houſe is called the houſe of Prayer*: And again, *John* 2. 16. *Make not my Fathers houſe a houſe of Merchandize*. By which it is clear, Churches are to be uſed only for the ſervices of God, and we are to make that the only end of our coming thither, and not to come to Church as to a Market to make bargains or diſpatch buſineſſes with our neighbours, as is too common among many. But when ever thou entreſt the Church, remember that it is the Houſe of God, a place where he is in an eſpecial manner preſent, and therefore take the counſel of the wiſe man, *Eccleſ.* 5. 1. and *keep thy foot when thou goeſt into the houſe of God*; that is, behave thy ſelf with that godly awe and reverence which belongs to that great Majeſty thou art before. Remember that thy buſineſs there is to converſe with God, and therefore ſhut out all thoughts of the world, even of thy moſt lawful buſineſs, which though they be allowable at another time, are here ſinful. How fearful a guilt is it then to entertain any ſuch thoughts as are in themſelves wicked? It is like the treaſon of *Judas*, who pretended indeed to come to kiſs his Maſter, but brought with him a band of Souldiers to apprehend him, *Matth.* 26. We Sunday II.

make

Sunday II. make ſhew in our coming to Church, of ſerving and worſhipping God, but we bring with us a train of his enemies to provoke and deſpite him. This is a wickedneſs that may outvie the prophaneneſs of theſe days, in turning Churches into Stables; for ſinful and polluted thoughts are much the worſe ſort of beaſts.

His poſſeſſions. 14. The ſecond thing to which reſpect belongs, is his Revenue or Income; that is, whatſoever is his peculiar poſſeſſions, ſet apart for the maintenance of thoſe that attend his Service; thoſe were the Prieſts in time of the Law, and Miniſters of the Goſpel now with us. And whatever is thus ſet apart, we muſt look on with ſuch reſpect as not to dare to turn it to any other uſe. Of this ſort ſome are the free will-offerings of men, who have ſometimes of their own accord given ſome of their Goods or Land to this Holy uſe; and whatſoever is ſo given, can neither by the perſon that gave, nor any other be taken away, without that great ſin of Sacriledge.

15. But beſides theſe, there was among the *Jews*, and hath alwayes been in all Chriſtian Nations, ſomething allotted by the Law of the Nation for the ſupport and maintenance of thoſe that attend the ſervice of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that Calling are taken off from the ways of gaining a livelihood in the world, ſhould be provided for by

by them whose souls they watch over. And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this temporal life, on them from whom they receive spiritual things, even instruction and assistance towards the obtaining of an eternal life. Sermon II.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other. And therefore those Tithes which are here by Law allotted for the maintenance of the Ministery, must by no means be kept back, nor any tricks or shifts used to avoid the payment either in whole or in part. For first, it is certain, that it is as truly theft as any other robbery can be, Ministers having right to their Tithes by the same Law which gives any other man right to his estate. But then secondly, it is another manner of robbery than we think of, it is a robbing of God, whose Service they were given to maintain: and that you may not doubt the truth of this, it is no more than God himself hath said of it, *Mal.* 3. 8. *Will a man rob God? Yet ye have robbed me; yet ye say, Wherein have we robbed thee? In Tithes and Offerings.* Here it is most plain that in Gods account the withholding Tithes is a robbing of him. And *The great sin of Sacrilege.*

if

Sunday II. if you pleaſe you may in the next verſe ſee what the gain of this robbery amounts to, *Ye are curſed with a curſe.* A curſe is all is gotten by it; and common experience ſhews us, that GODS vengeance doth in a remarkable manner purſue this ſin of Sacriledge, whether it be that of withholding Tithes, or the other of ſeizing on thoſe poſſeſſions, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; this unlawful gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a juſt title to. And therefore if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet apart for God.

The puniſhment.

17. A Third thing, wherein we are to expreſs our Reverence to God, is the hallowing of the Times, ſet apart for his Service. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the ſeventh day, and we Chriſtians the Sunday or Lords day; the *Jews* were in their Sabbath eſpecially to remember the Creation of the world, and we in ours, the Reſurrection of Chriſt, by which a way is made for us into that better world we expect hereafter. Now this day thus ſet apart, is to be imployed in the Worſhip and Service of God, and that

The Times for his ſervice.

Lords day.

that firſt more ſolemnly and publickly in the Congregation, from which no man muſt then abſent himſelf without a juſt cauſe: and ſecondly, privately at home in praying with, and inſtructing our Families, or elſe in the yet more private duties of the cloſet; a mans own private Prayers, Reading, Meditation, and the like. Sunday II.

And that we may be at leiſure for theſe, a Reſt from all worldly buſineſs is commanded; therefore let no man think that a bare reſt from labour is all that is required of him on the Lords day, but the time which he ſaves from the works of his calling, he is to lay out on thoſe ſpiritual duties. For the Lords Day was never ordained to give us a pretence for idleneſs, but only to change our imployment from worldly to heavenly, much leſs was it meant that by our reſt from our callings we ſhould have more time free to beſtow upon our ſins, as too many do, who are more conſtant on that day at the Ale-houſe than the Church. But this Reſt was commanded, firſt to ſhadow out to us that Reſt from ſin which we are bound to all the days of our lives. And ſecondly, to take us off from our worldly buſineſs, and to give us time to attend the ſervice of God, and the need of our ſouls.

18. And ſurely if we rightly conſider it, it is a very great benefit to us that there is ſuch a ſet time thus weekly returning for that

Sunday II. purpoſe. We are very intent and buſie upon the world, and if there were not ſome ſuch time appointed to our hands, it is to be doubted we ſhould hardly allot any our ſelves: and then what a ſtarved condition muſt theſe poor ſouls of ours be in, that ſhall never be afforded a meal? Whereas now there is a conſtant diet provided for them; every Sunday, if we will conſcionably employ it, may be a feſtival day to them, may bring them in ſuch ſpiritual food, as may nouriſh them to eternal life. We are not to look on this day with grudging, like thoſe in *Amos* 8. 5. who ask, *When will the Sabbath be gone, that we may ſet forth wheat?* As if that time were utterly loſt, which were taken from our worldly buſineſs. But we are to conſider it, as the gainfulleſt, as the joyfulleſt day of the week, a day of harveſt, wherein we are to lay up in ſtore for the whole week, nay for our whole lives.

The Feaſts of the Church.

19. But beſides this of the weekly Lords day, there are other times which the Church hath ſet apart for the remembrance of ſome ſpecial mercies of God, ſuch as the Birth and Reſurrection of Chriſt, the deſcent of the Holy Ghoſt, and the like, and theſe days we are to keep in that manner which the Church hath ordered, to wit, in the ſolemn worſhip of God, and in particular thankſgiving for that ſpecial bleſſing we then remember. And

ſurely

ſurely whoever is truly thankful for thoſe rich mercies, cannot think it too much to ſet apart ſome few days in a year for that purpoſe. Sunday II.

But then we are to look that our Feaſts be truly ſpiritual, by imploying the day thus holily, and not make it an occcaſion of intemperance and diſorder, as too many, who conſider nothing in Chriſtmas and other good times, but the good cheer and jollity of them. For that is doing deſpight in ſtead of honour to Chriſt, who came to bring all purity and ſoberneſs into the world; and therefore muſt not have that coming of his remembred in any other manner.

20. Other days there are alſo ſet apart in memory of the Apoſtles, and other Saints, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made inſtruments of revealing to us Chriſt *Jeſus*, and the way of ſalvation, as you know the Apoſtles were by their Preaching throughout the world. And then farther, we are to meditate on thoſe Examples of holy life they have given us, and ſtir up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe uſes of theſe ſeveral Holy-days, will have cauſe by the benefit he ſhall find from them, to thank, and not to blame the Church for ordering them.

Sunday II.

21. Another ſort of days there are, which we are likewiſe to obſerve, and thoſe are days of Faſting and Humiliation; and whatever of this kind the Church injoyns, whether conſtantly at ſet times of the year, or upon any ſpecial and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only a bare abſtaining from meat, which is only the bodies puniſhment; but in afflicting our ſouls, humbling them deeply before God, in a hearty confeſſing, and bewailing of our own, and the Nations ſins, and earneſt prayer for Gods pardon and forgiveneſs, and for the turning away of thoſe judgments which thoſe ſins have called for: but above all, in *turning our ſelves from our ſins, looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, Chap. 58. 6. and exerciſing our ſelves in works of mercy, *dealing our bread to the hungry*, and the like, as it there follows.

The Faſts.

God's Word.

22. Fourthly, we are to expreſs our Reverence to God, by honouring his Word; and this we muſt certainly do if we do indeed honour him, there being no ſurer ſign of our deſpiſing any perſon, than the ſetting light by what he ſays to us; as on the contrary, if we value One, every word he ſpeaks will be of weight with us. Now this Word of God is expreſly contained in the holy Scriptures, the Old and New Teſtament, where he ſpeaks to us, to ſhew us his Will and our duty. And there-

The holy Scriptures.

therefore to this word of his, we are to bear a wonderful respect, to look upon it, as the rule by which we must frame all the actions of our life; and to that end to study it much, to read in it as often as we can, if it may be, never to let a day pass us without reading or hearing some part of it read. Sunday II. *Act. 17. 11.*

23. But then that is not all: we must not only read, but we must mark what we read, we must diligently observe, what Duties there are which God commands us to perform, what faults they are, which God there charges us not to commit, together with the rewards promised to the one, and the punishment threatned to the other. When we have thus marked, we must lay them up in our memory; not so loosely and carelessly that they shall presently drop out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our lives; and therefore whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengeances threatned against it; and so in like manner when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in such a Scripture, and such glorious rewards promised to the doing of it; and by these considerations strengthen our selves

Sunday II. for resistance of the evil and performance of the good.

24. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his Ministers, whose office it is to teach us Gods Will, not by saying any thing contrary to the written Word (for whatsoever is so, can never be Gods Will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and stirring us up to the practice of it; all which is the end at which first their Catechising and then their Preaching aimeth. And to this we are to bear also a due respect by giving diligent heed thereto, not only being present at Catechizings and Sermons, and either sleep out the time, or think of somewhat else, but carefully marking what is said to us. And surely if we did but rightly consider, how much it concerns us, we should conclude it very reasonable for us to do so.

Catechising. 25. For first, as to that of Catechising, it is the laying the foundation upon which all Christian practice must be built; for that is the teaching us our duty, without which it is impossible for us to perform it. And though it is true, that the Scriptures are the Fountains, from whence this knowledge of duty must be fetch'd, yet there are many who are not able to draw it from this Fountain themselves, and therefore it is absolutely necessary

necessary it should be thus brought to them by others. Summary II.

26. This Catechising is generally lookt on as a thing belonging only to the youth, and so indeed it ought, not because the oldest are not to learn, if they be ignorant, but because all children should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns every Parent, as they will free themselves from the guilt of their childrens eternal undoing, that they be careful to see them instructed in all necessary things; to which purpose it will be fit early to teach them some short Catechism, of which sort none so fit as the Church Catechism; yet are they not to rest on these endeavours of their own, but also to call in the Ministers help, that he may build them up farther in Christian knowledge.

27. But alas! It is too sure that Parents have very much neglected this Duty, and by that means it is that such multitudes of men and women, that are called Christians, know no more of Christ, or any thing that concerns their own Souls, than the meerest Heathen.

28. But although it were their Parents fault that they were not instructed when they were young, yet it is now their own, if they remain still ignorant; and it is sure it will be their own ruin and misery if they wilfully

Sunday II. continue ſo. Therefore whoever it be, of what age or condition ſoever, that is in this ignorant eſtate, or in any ſuch degree of it, that he wants any part of neceſſary ſaving knowledge, let him as he loves his ſoul, as ever he would eſcape eternal damnation, ſeek out for inſtruction, and let no fear of ſhame keep any from it: for firſt it is certain the ſhame belongs only to the wilful continuing in ignorance, to which the deſire of learning is directly contrary, and is ſo far from a ſhameful, that it is a moſt commendable thing, and will be ſure to be ſo accounted by all wiſe and good men. But ſecondly, ſuppoſe ſome prophane, ſenſeleſs people ſhould deride it, yet ſure that ſhame were in all reaſon to be undergone joyfully, rather than venture on that confuſion of face which will at the day of Judgment befal thoſe who to avoid a little falſe ſhame amongſt men, have gone on in a wilful ignorance of their duty, which ignorance will be ſo far from excuſing any ſins they ſhall commit, that it adds one great and heavy ſin to all the reſt, even the deſpiſing that knowledge which is offered to them. How hainous a ſin that is, you may learn in the firſt Chapter of the *Proverbs*; where *hating knowledge*, verſe 29. is ſaid to be the thing that draws down thoſe ſad vengeances forementioned, even Gods forſaking men, laughing at their calamity inſtead of helping them: which is of all other conditions

tions in the world the moſt miſerable; and ſurely they are madly deſperate that will run themſelves into it. Sunday II.

29. As for thoſe who have already this foundation laid by the knowledge of the grounds of Chriſtian Religion, there is yet for them a farther help provided by Preaching. Preaching. And it is no more than needs, for God knows, thoſe that underſtand their duty well enough are too apt to forget it; nay, ſometimes by the violence of their own luſts to tranſgreſs it even when they do remember it, and therefore it is very uſeful we ſhould be put in mind of it to prevent our forgetting, and alſo often exhorted and aſſiſted to withſtand thoſe luſts which draw us to thoſe tranſgreſſions. And to theſe purpoſes preaching is intended, firſt, to warn us to be upon our guard againſt our ſpiritual enemy, and then to furniſh us with weapons for the fight; that is, ſuch means and helps as may beſt enable us to beat off temptations and get the victory over them.

30. Since therefore this is the end of Preaching, we muſt not think we have done our duty when we have heard a Sermon, though never ſo attentively, but we muſt lay up in our hearts thoſe inſtructions and advices we there meet with, and uſe them faithfully to that end of overcoming our ſins. Therefore when ever thou comeſt to the Phyſician of thy Soul, do as thou wouldſt with

the

Sunday II. the Phyſician of thy Body; thou comeſt to him not only to hear him talk and tell thee what will cure thee, but alſo to do according to his directions; and if thou doſt not ſo here, thou art as vain as he that expects a bare receipt from his Doctor ſhall cure him, though he never make uſe of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he ſhall never be the worſe for having been taught a medicine, though he uſe it not: but in theſe Spiritual Receipts it is otherwiſe; if we uſe them not to our good, they will do *Joh. 12, 48.* us a great deal of harm, they will riſe up in Judgment againſt us, and make our condemnation ſo much the heavier. Beware therefore not to bring that danger upon thy ſelf, but when thou haſt heard a Sermon, conſider with thy ſelf what directions there were in it for enabling thee to eſchew evil, or to do good. And if there were any thing eſpecially concern'd thine own boſom ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation; think of it even whileſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the practice of it, do what thou wert adviſed to, for the ſubduing ſins, and quickening grace in thee. Finally, look carefully to practiſe the counſel of the Apoſtle, *Jam.* 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own ſouls.* To hope for good

good from the Word without doing it, is, it seems, nothing but a deceiving our selves: Let us never therefore measure our godliness by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Christian; but by the store of fruit we bring forth by them, without which all our hearing will serve but to bring us into that heavier portion of stripes, which belongs to him that *knows his Masters will and does it not*, *Luke* 12. 47. But this reverence which is due to Preaching we must not pay to all that is now adays called so, for God knows there are many *false Prophets gone out into the world*, as the Apostle speaks, 1 *Joh.* 4. 1. And now, if ever, is that advice of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the Preaching of those who first have a lawful calling to the Office, and secondly frame their doctrine according to the right rule, the written Word of God. But if any man say, he is not able to judge whether the Doctrine be according to the Word or no, let him at least try it by the common known rules of duty which he doth understand, and if he find it a doctrine giving men liberty to commit those things which are by all acknowledged sins, such as Rebellion, Injustice, Unmercifulness, Uncleanness, or the like, he may conclude, it is utterly contrary to God and his Word, and then abhorrence, and not reverence belongs to it. Part II.

31. Fifthly,

Sunday II.

The Sacraments.

31. Fifthly, we are to expreſs our honouring of God by reverencing his Sacraments: thoſe are two, Baptiſm, and the Supper of the Lord. And this we are to do; Firſt by our high eſteem of them, Secondly, by our reverent uſage of them; we are firſt to prize them at a high rate, looking on them, as the inſtruments of bringing to us the greateſt bleſſings we can receive. The firſt of them, Baptiſm, that enters us into Covenant with God, makes us members of Chriſt, and ſo gives us right to all thoſe precious benefits, that flow from him, to wit, pardon of ſins, ſanctifying grace, and heaven it ſelf, on condition we perform our parts of the Covenant. And as for the Lords Supper, that is not only a ſign and remembrance of Chriſt and his Death; but it is actually the giving Chriſt, and all the fruits of his death to every worthy receiver; and therefore there is a moſt high eſtimation, and value due to each of them.

Of Baptiſm.

32. And not only ſo; but in the ſecond place we muſt ſhew our reverence in our uſage of them; and that, firſt, Before; ſecondly, At; thirdly, After the time of Receiving them. It is true that the Sacrament of Baptiſm being now adminiſtred to us, when we are Infants, it is not to be expected of us, that we ſhould in our own perſons do any thing, either before or at the time of receiving it: thoſe performances were ſtrictly required of all perſons, who were Baptized when

when they were of years. But for us, it ſuffices to give us this right to Baptiſm, that we are born within the pale of the Church, that is, of Chriſtian parents; and all that is required at that time is, what we can only perform by others, they in our ſtead promiſing that when we come to years we will perform our parts of the Covenant. But by how much the leſs we are then able to do ſo much, the greater bond lies on us to perform thoſe after-duties required of us, by which we are to ſupply the want of the former. Sermon II.

33. Now if you would know what thoſe duties are, look over thoſe promiſes which your Godfathers and Godmothers then made in your name, and you may then learn them. I cannot give you them in a better form than that of our Churches Catechiſm, which tells us, *That our Godfathers and Godmothers did promiſe and vow three things in our names*; firſt, *that we ſhould forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.* Where, by the Devil is meant, firſt, the worſhipping of all falſe gods, which is indeed but worſhipping the Devil: A ſin which at the time of Chriſts coming into the world was very common, moſt part of mankind then living in that vile idolatry. And therefore when Baptiſm was firſt ordained, it was but needful to make the forſaking of thoſe falſe gods a principal part of the vow. And though thoſe *The ſum of Baptiſm.* 1.

falſe

Sunday II. false worships are now much rarer, yet there was one special part of them, which may be feared to be yet too common among us, and that is all sorts of uncleanness, which though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet the committing thereof is a most high provocation in Gods eyes, such as drew him to destroy whole *Cities with fire and brimstone*, as you may read. *Gen.* 19. nay, the *whole world with water*, *Gen.* 6. and will not fail to bring down judgments, and strange ones, on any that continue therein; and therefore the forsaking them well deserves to be lookt on as an especial part of this promise. Besides this, all dealing with the Devil is here vowed against, whether it be by practising witchcraft our selves, or consulting with those that do, upon any occasion whatever, as the recovery of our health, our goods, or whatever else; for this is a degree of the former sin, it is the forsaking of the Lord, and setting up the Devil for our God, whilst we go to him in our needs for help.

34. But we also renounce all the works of the Devil; and those are either in general all those that the Devil tempts us to, or else those particular kinds of sin which have most of his image on them; that is, those which he himself most practises, such are Pride (which brought him from being an Angel of light to the accursed condition he is now in) and Lying; he is, as our Saviour saith

Joh.

Joh. 8.44. *A Lyar, and the Father of it*; and such also are Malice and Envy, especially Killing and Destroying of others, for he was a *murderer from the beginning*, *Joh.* 8.44. But above all there is nothing wherein we become so like him, as in Tempting and drawing others to sin, which is his whole trade and business, and if we make it any part of ours, we become like that *roaring Lyon, that goes about seeking whom he may devour*, 1 Pet. 5.8. Sunday II.

35. The second thing we Vow to forsake, is the *Pomps and vanities of this wicked world.* By the pomps and vanities there are several things meant; some of them such as were used by the Heathens in some Unlawful sports of theirs, wherein we are not now so much concern'd, there being none of them remaining among us; but besides that, there is meant all excess, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the particular circumstances of our qualities and callings we are bound to. Next, by the wicked world, we may understand, first, the wealth and greatness of the world, which though we do not so totally renounce, that it is unlawful for a Christian to be either rich or Great, yet we thus far promise to forsake them, that we will not set our hearts upon them, nor either get or keep them by the least unlawful means. Secondly, by the wicked world, we may understand the

Sunday II. the companies and customes of the world, which so far as they are wicked, we here renounce; that is, we promise never to be drawn by company to the commission of a sin, but rather to forsake the most delightful company than to be ensnared by it; nor yet by custom, but rather venture the shame of being thought singular, ridiculous persons, walk as it were in a path by our selves, than put our selves into that *broad way that leads to destruction*, by giving our selves over to any sinful custom how common soever it be grown. If this part of our vow were but throughly considered, it would arm us against most of the temptations the world offers us, company and custom being the two special instruments by which it works on us.

36. A third thing we renounce, is all the sinful lusts of the flesh; where the flesh is to be understood in that sence wherein the Scripture often uses it, for the fountain of all disordered affections. For though those unclean desires which we ordinarily call the lusts of the flesh are here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the *works of the flesh*; I cannot better inform you of them than by setting down the list S. *Paul* gives of them, *Gal.* 5. 19, 20, 21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance,*

riance, emulations, wrath, strife, seditions, he- Sermon
resies, envying, murders, drunkenness, revellings II.
and such like. This with those other descriptions, you will find scattered in several places of Scripture, will shew you there are many things contained in this part of your vow, the forsaking all the sinful lusts of the flesh.

37. The second thing our Godfathers and 2.
Godmothers promised for us, was, that *we should believe all the Articles of the Christian Faith.* These we have summed up together in that which we call the Apostles Creed, which since we promise to believe, we are supposed also to promise to learn them, and that not only the words, but likewise the plain sense of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the consenting to the truth of them, but also the living like them that do believe: As for example, our believing that God created us should make us live in that subjection and Obedience to him, which becomes Creatures to their Creator; the believing that Christ Redeemed us, should make us yield up our selves to him as his purchase, to be disposed wholly by him, and imployed only in his service. The believing a judgment to come, should give us care so to walk that we may not be condemned in it. And our believing the life everlasting, should make us diligent so to employ

Sunday II. our ſhort moment of time here, that our everlaſting life may be a life of joy, not of miſery to us. In this manner from all the articles of the Creed, we are to draw Motives to confirm us in all Chriſtian Practice, to which end it is that our learning and believing of them tends, and therefore without it we are very far from making good this part of our Vow, the *believing all the Articles of the Chriſtian Faith.*

3. 38. The laſt part of our Vow is, that we *ſhould keep Gods holy will and Commandments, and walk in the ſame all the days of our lives.* Where by *our keeping Gods holy will and Commandments*, is meant our doing of all thoſe things, which he hath made known to us to be his will we ſhould perform; wherein he hath given us his holy word to inſtruct us, and teach us, what it is that he requires of us, and now he expects that we ſhould faithfully do it without favouring our ſelves in the breach of any one of his commands. And then in this entire obedience, we muſt walk *all the days of our lives*: that is, we muſt go on in a conſtant courſe of obeying God; not only fetch ſome few ſteps in his ways, but walk in them, and that not for ſome part of our time, but *all the days of our lives*, never turn out of them, but go on conſtantly in them, as long as we live in this world.

The ſtrict obligation of this Vow of Baptiſm.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I

ſhall add concerning it, is only to remember you how nearly you are concern'd in the keeping it: and that firſt in reſpect of juſtice, ſecondly, in reſpect of advantage and benefit. That you are in juſtice bound to it, I need ſay no more but that it is a promiſe, and you know juſtice requires of every man the keeping of his promiſe. But then this is of all other promiſes the moſt ſolemn and binding, for it is a Vow, that is, a promiſe made to God; and therefore we are not only unjuſt, but forſworn, whenever we break any part of it. Sunday II.

40. But ſecondly, we are alſo highly concerned to keep it, in reſpect of our own benefit. I told you before, that Baptiſm entred us into Covenant with God; now a covenant is made up of two parts, that is, ſomething promiſed by the one party, and ſomething by the other of the parties that make the Covenant. And if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe benefits before mentioned, and that is his part of the Covenant. But then we alſo undertake to perform the ſeveral things contained in this Vow of Baptiſm, and that is our part of it, and unleſs we do indeed perform them, God is not tied to make good his, and ſo we forfeit all thoſe precious benefits

Sunday II. and advantages, we are left in that natural and miſerable eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleaſure that any or all ſins can afford us, that can make us the leaſt degree of recompenſe for ſuch a loſs, the loſs of Gods favour and grace here, and the loſs of our own Souls hereafter? For as our Saviour ſaith, *Mark* 8. 36. *What ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?* Yet this mad bargain we make when ever we break any part of this our Vow of Baptiſm. It therefore moſt nearly concerns us to conſider ſadly of it, to remember that every ſin we commit is a direct breach of this our Vow, and therefore when thou art tempted to any ſin, ſeem it never ſo light, ſay not of it as *Lot* did of *Zoar*, *Gen.* 19.20. *Is it not a little one?* But conſider, that whatever it is, thou haſt in thy Baptiſm vowed againſt it, and then be it never ſo little it draws a great one at the heels of it; no leſs than that of being forſworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltleſs.* And that we may the better keep this vow, it will be very uſeful often to repeat to our ſelves the ſeveral branches of it, that ſo we may ſtill have it ready in our minds to ſet againſt all temptations; and ſurely it is ſo excellent a weapon, that if we do not either caſt it aſide, or uſe it very negligently,

ligently, it will enable us by Gods help, to put to flight our ſpiritual adverſary. And this is that reverence we are to pay to this firſt Sacrament, that of Baptiſm. Sunday III.

SUNDAY III.

Of the Sacrament of the Lords Supper, Of preparation before, as examination; Of Repentance, Faith, Obedience, of duties to be done at the Receiving and afterward, &c.

Sect. 1. NOW follows the Reverence due to the Sacrament of the LORDS SUPPER; and in this I muſt follow my firſt diviſion, and ſet down firſt, what is to be done Before; ſecondly, At; and thirdly, After the time of Receiving; for in this Sacrament we cannot be excuſed from any one of theſe, though in the former we are. *The Lords Supper.*

2. And firſt, for that which is to be done Before, St. *Paul* tells us it is Examination, 1 *Cor.* 11.28. *But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.* But before I proceed to the particulars of this Examination, I muſt in the general tell you, that the ſpecial buſineſs we have to do in this Sacrament, is to repeat and renew that Covenant we made with God in our Baptiſm, which we having many ways grievouſly broken, it pleaſes God in his great *Things to be done before receiving.* I. *Examination.*

Sunday III. mercy to ſuffer us to come to the renewing of it in this Sacrament, which if we do in ſincerity of heart, he hath promiſed to accept us, and to give us all thoſe benefits in this, which he was ready to beſtow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our Covenant is our buſineſs of this time, it follows that theſe three things are neceſſary towards it: Firſt, that we underſtand what the Covenant is; Secondly, that we conſider what our Breaches of it have been; and thirdly, that we reſolve upon a ſtrict obſervance of it, for the reſt of our life. And the trying our ſelves in every one of theſe particulars is that examination which is required of us before we come to this Sacrament.

1. 3. And firſt, we are to examine whether we underſtand what this Covenant is; this is exceeding neceſſary, as being the foundation of both the other, for it is neither poſſible to diſcover our paſt ſins, nor to ſettle purpoſes againſt them for the future without it. Let this therefore be your firſt buſineſs, Try whether you rightly underſtand what that Covenant is which you entred into at your Baptiſm, what be the mercies promiſed on Gods part, and the Duties on yours. And becauſe the Covenant made with each of us in Baptiſm is only the applying to our particulars the Covenant made by God in Chriſt with all mankind in general, you are to conſider

ſider whether you underſtand that; if you do not, you muſt immediately ſeek for inſtruction in it. And till you have means of gaining better, look over what is briefly ſaid in the entrance to this Treatiſe, concerning the SECOND COVENANT, which is the foundation of that Covenant which God makes with us in our Baptiſm. And becauſe you will there find, that obedience to all Gods Commands is the condition required of us, and is alſo that which we expreſly Vow in our Baptiſm, it is neceſſary you ſhould likewiſe know what thoſe Commands of God are. Therefore if you find you are ignorant of them, never be at reſt till you have got your ſelf inſtructed in them, and have gained ſuch a meaſure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this inſtruction is the only aim of this Book, which, the more ignorant thou art, the more earneſtly I ſhall intreat thee diligently to read. And if thou haſt heretofore approacht to this Holy Sacrament in utter ignorance of theſe neceſſary things, bewail thy ſin in ſo doing, but preſume not to come again till thou haſt by gaining this neceſſary knowledge fitted thy ſelf for it, which thou muſt haſten to do. For though no man muſt come to the Sacrament in ſuch ignorance, yet if he wilfully continue in it, that will be no excuſe to him for keeping from this holy Table. Sunday III.

Sunday 2. III. &c.

4. The second part of our examination is concerning our breaches of this Covenant; and here thou wilt find the use of that knowledge I spake of. For there is no way of discovering what our Sins have been, but by trying our Actions by that which should be the rule of them, the Law of God. When therefore thou settest to this part of Examination, remember what are the several branches of thy duty, and then ask thy own heart in every particular, how thou hast performed it. And content not thy self with knowing in general, that thou hast broken Gods Law, but do thy utmost to discover in what particulars thou hast done so. Recal, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been transgrest by it. And that not only in the grosser act, but in word also; nay, even in thy most secret thoughts: For though mans Law reaches not to them, yet Gods doth; so that whatever he forbids in the act, he forbids likewise in the thoughts and desires, and sees them as clearly as our most publick acts. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin but only to him that confesseth and forsaketh it. Now to both these it is necessary that we have a direct and particular knowledge of our sins. For how can he either confess his Sin, that knows not his guilt of it? Or how can he resolve to forsake

a Sins.

several sorts.

it,

it, that diſcerns not himſelf to have formerly cleaved to it? Therefore we may ſurely conclude, that this Examination is not only uſeful but neceſſary towards a full and complete repentance; for he that does not take this particular view of his ſins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire forſaking of every evil way, being ſufficient for that. But ſurely of all other times it concerns us, that when we come to the Sacrament our repentance be full and complete; and therefore this ſtrict ſearch of our own hearts is then eſpecially neceſſary. For although it be true, that it is not poſſible by all our diligence to diſcover or remember every ſin of our whole lives, and though it be alſo true, that what is ſo unavoidably hid from us, may be forgiven without any more particular confeſſion than that of *David*, Pſal. 19. 12. *Cleanſe thou me from my ſecret faults*; yet this will be no plea for us, if they come to be ſecret only, becauſe we are negligent in ſearching. Therefore take heed of deceiving thy ſelf in this weighty buſineſs, but ſearch thy ſoul to the bottom, without which it is impoſſible that the wounds thereof ſhould ever be throughly cured. Sunday III.

5. And as you are to enquire thus narrowly concerning the ſeveral Sorts of ſins, ſo alſo muſt you concerning the Degrees of them, for there are divers Circumſtances which increaſe *Degrees.*

Sunday III. creaſe and heighten the Sin. Of this ſort there are many; as firſt, when we ſin againſt knowledge, that is, when we certainly know ſuch a thing to be a ſin, yet for the preſent pleaſure or profit (or whatever other motive) adventure on it. This is by Chriſt himſelf adjudged to be a great heightning of the ſin. *He that knows his Maſters will and doth it not, ſhall be beaten with many ſtripes, Luke* 12. 47. Secondly, when we ſin with Deliberation, that is, when we do not fall into it of a ſudden, ere we are aware, but have time to conſider of it, this is another degree of the ſin. But thirdly, a yet higher is, when we do it againſt the Reſiſtances and checks of our own Conſcience, when that at the time tells us, This thing thou oughteſt not to do: nay, lays before us the danger as well as the ſin of it, yet in ſpight of theſe admonitions of conſcience we go on and commit the ſin; this is a huge increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt high provocation. For it is plain, a ſin thus committed muſt be a wilful one, and then be the matter of it never ſo light, it is moſt hainous in Gods eyes. Nay this is a circumſtance of ſuch force, that it may make an indifferent action that is in it ſelf no ſin, become one. For though my Conſcience ſhould erre in telling me ſuch a thing were unlawful, yet ſo long as I were ſo perſwaded, it were ſin for me to do that thing; for in that caſe my

Will

Will conſents to the doing a thing which I believe to be diſpleaſing to God, and God (who judges us by our Wills, not Underſtandings) imputes it to me as a ſin, as well as if the thing were in it ſelf unlawful. And therefore ſurely we may conclude, that any thing which is in it ſelf ſinful, is made much more ſo by being committed againſt the checks of Conſcience. A fourth aggravation of a ſin is when it hath been often repeated, for then there is not only the guilt of ſo many more Acts, but every Act grows alſo ſo much worſe, and more inexcuſable. We always judge thus in faults committed againſt our ſelves, we can forgive a ſingle injury more eaſily than the ſame when it hath been repeated, and the oftner it hath been ſo repeated, the more hainous we account it. And ſo ſurely it is in faults againſt God alſo. Fifthly, the ſins which have been committed after Vows and Reſolutions of amendment are yet more grievous; for that contains alſo the breaking of thoſe promiſes. Somewhat of this there is in every wilful ſin, becauſe every ſuch is a breach of that Vow we make at Baptiſm. But beſides that, we have ſince bound our ſelves by new Vows, if at no other time, yet ſurely at our coming to the Lords Supper, that being (as was formerly ſaid) purpoſely to repeat our vows of Baptiſm. And the more of theſe vows we have made, ſo much the greater is our guilt, if we fall back to any ſin

Part III.

Sunday III. ſin we then renounced. This is a thing very well worth weighing, and therefore examine thy ſelf particularly at thy approach to the Sacrament concerning thy breaches of former vows made at the Holy Table. And if upon any other occaſion, as ſickneſs, trouble of mind, or the like, thou haſt at any time made any other, call thy ſelf to a ſtrict account how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch vows, is beſides its own natural guilt a Perjury likewiſe. Sixthly, a yet higher ſtep is, when a Sin hath been ſo often committed that we are come to a cuſtom and habit of it: and that is indeed a high degree.

6. Yet even of Habits ſome are worſe than others, as firſt, if it be ſo confirmed that we are come to a hardneſs of heart, have no ſenſe at all of the ſin: Or, ſecondly, if we go on in it againſt any extraordinary means uſed by God to reform us, ſuch as ſickneſs, or any other affliction which ſeems to be ſent on purpoſe for our reclaiming. Or thirdly, if all Reproofs and Exhortations either of Miniſters or private friends work not on us, but either make us angry at our reprovers, or ſet us on defending the ſin. Or laſtly, if this ſinful Habit be ſo ſtrong in us as to give us a love to the ſin, not only in our ſelves but in others, if, as the Apoſtle ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them*, and therefore entice and draw as many

many as we can into the ſame ſins with us: Then it is riſen to the higheſt ſtep of wickedneſs, and is to be lookt on as the utmoſt degree both of ſin and danger. Thus you ſee how you are to examine your ſelves concerning your ſins, in each of which you are to conſider how many of theſe heightning circumſtances there have been, that ſo you may aright meaſure the hainouſneſs of them. Summary III.

7. Now the end of this Examination is, to bring you to ſuch a ſight of your ſins, as may truly humble you, make you ſenſible of your own danger, that have provoked ſo great a Majeſty, who is able ſo ſadly to revenge himſelf upon you. And that will ſurely even to the moſt carnal heart appear a reaſonable ground of ſorrow. But that is not all; it muſt likewiſe bring you to a ſenſe and abhorrence of your baſeneſs, and ingratitude, that have thus offended ſo good and gracious a God, that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep ſorrow and contrition, the degree whereof muſt be in ſome meaſure anſwerable to the degree of your ſins. And the greater it is, provided it be not ſuch as ſhuts up the hope of Gods Mercy, the more acceptable it is to God, who hath promiſed not *to deſpiſe a broken and contrite heart*, *Pſa.* 51. 17. And the more likely it will be alſo to bring us to amendment: For if we have once felt *b.* Exhortation.

Sunday III. felt what the ſmart of a wounded Spirit is, we ſhall have the leſs mind to venture upon ſin again.

8. For when we are tempted with any of the ſhort pleaſures of ſin, we may then out of our own experience ſet againſt them the ſharp pains and terrors of an accuſing conſcience, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your ſelves to this melting temper, to this deep unfeigned ſorrow, and that not only for the danger you have brought upon your ſelf; for though that be a conſideration which may and ought to work ſadneſs in us, yet where that alone is the motive of our ſorrow, it is not that ſorrow which will avail us for pardon; and the reaſon of it is clear, for that ſorrow proceeds only from the love of our ſelves, we are ſorry becauſe we are like to ſmart. But the ſorrow of a true penitent muſt be joyned alſo with the love of God, and that will make us grieve for having offended him, though there were no puniſhment to fall upon our ſelves. The way then to ſtir up this ſorrow in us, is firſt, to ſtir up our love of God, by repeating to our ſelves the many gracious acts of his mercy towards us, particularly, that of his ſparing us, and not cutting us off in our ſins. Conſider with thy ſelf how many and how great provocations thou haſt offered him, perhaps in a continued courſe of many years

Contrition.

years wilful disobedience, for which thou mightest with perfect justice have been ere this sent quick into Hell: Nay, possibly thou hast before thee many examples of less sinners, than thou art, who have been suddenly snatcht away in the midst of their sins. And what cause canst thou give, why thou hast thus long escaped, but only because His eye hath spared thee? And what cause of that sparing, but his tender compassions towards thee, his unwillingness that thou shouldst perish? This consideration if it be prest home upon thy soul, cannot chuse (if thy heart be not as hard as the nether Milstone) but awake somewhat of love in thee towards this gracious, this long-suffering God, and that love will certainly make it appear to thee, that it is an *evil thing and bitter, that thou hast forsaken the Lord, Jer.* 2. 19. That thou hast made such wretched requitals of so great mercy; it will make thee both ashamed and angry at thy self that thou hast been such an unthankful creature. But if the consideration of this one sort of mercy, Gods forbearance only, be such an engagement and help to this godly sorrow, what will then be the multitude of those other mercies which every man is able to reckon up to himself? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of true contrition. Sermon III.

9. And

Summary III. 2. 9. And to all these endeavours must be added earnest prayers to God, that he by his holy Spirit would shew you your sins, and soften your hearts, that you may throughly bewail and lament them.

c. Confession. 10. To this must be joyned an humble confession of sins to God, and that not only in general, but also in particular, as far as your memory of them will reach, and that with all these heightning circumstances of them, which you have by the forementioned examination discovered. Yea, even secret and forgotten sins must in general be acknowledged, for it is certain there are multitudes of such; so that it is necessary for every one of us to say with *David*, *Psal.* 19. 12. *Who can understand his errors? Cleanse thou me from my secret faults.* When you have thus confest your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy.

f2 Faith. 11. In the next place therefore you are to look on him whom God *hath set forth to be the propitiation for our sins*, Rom. 3. 25. *Even Jesus Christ that Lamb of God, which taketh away the sins of the world*, *John* 1. 29. And earnestly beg of God, that by his most precious bloud your sins may be washed away; and that God would for his sake be reconciled to you. And this you are to believe will surely be

be done, if you do for the reſt of your time forſake your ſins, and give your ſelves up ſincerely to obey God in all his Commands. But without that, it is vain to hope any benefit from Chriſt, or his ſufferings. And therefore the next part of your preparation muſt be the ſetting thoſe reſolutions of obedience, which I told you was the third thing you are to examine your ſelves of before your approach to the holy Sacrament. Sunday III.

12. Concerning the particulars of this Reſolution, I need ſay no more, but that it muſt anſwer every part, and branch of our duty; that is, we muſt not only in general reſolve that we will obſerve Gods Commandments, but we muſt reſolve it for every Commandment by it ſelf; and eſpecially where we have found our ſelves moſt to have failed heretofore, there eſpecially to renew our reſolutions. And herein it nearly concerns us to look that theſe reſolutions be ſincere and unfeigned, and not only ſuch ſlight ones as people uſe out of cuſtom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a certain truth, that whoſoever comes to this holy Table without an entire hatred of every ſin, comes unworthily; and it is as ſure, that he that doth entirely hate all ſin, will reſolve to forſake it; for you know forſaking naturally follows hatred, no man willingly abides with a thing or perſon he hates. And

Reſolutions of Obedience.

1. 2. 3.

Sunday III. therefore he that doth not ſo reſolve, as that God the ſearcher of hearts may approve it as ſincere, cannot be ſuppoſed to hate ſin, and ſo cannot be a worthy receiver of that holy Sacrament. Therefore try your reſolutions throughly, that you deceive not your ſelves in them; it is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him by any thing which is not perfectly hearty and unfeigned.

Of the means. 13. Now as you are to reſolve on this new obedience, ſo you are likewiſe to reſolve on the Means, which may aſſiſt you in the performance of it. And therefore conſider in every duty, what are the means that may help you in it, and reſolve to make uſe of them, how uneaſie ſoever they be to your fleſh; ſo on the other ſide conſider what things they are, that are likely to lead you to ſin, and reſolve to ſhun and avoid them: this you are to do in reſpect of all ſins whatever, but eſpecially in thoſe, whereof you have formerly been guilty. For there it will not be hard for you to find, by what ſteps and degrees you were drawn into it, what Company, what Occaſion it was that enſnared you, as alſo to what ſort of Temptations you are apteſt to yield. And therefore you muſt particularly fence your ſelf againſt the ſin, by avoiding thoſe occaſions of it.

14. But it is not enough that you reſolve you will do all this hereafter, but you muſt inſtantly

inſtantly ſet to it, and begin the courſe by doing at the preſent whatſoever you have opportunity of doing. And there are ſeveral things, which you may, nay, muſt do at the preſent, before you come to the Sacrament. Sunday III.

15. As firſt, you muſt caſt off every ſin, not bring any one unmortified luſt with you to that Table; for it is not enough to purpoſe to caſt them off afterwards, but you muſt then actually do it by withdrawing all degrees of love and affection from them; you muſt then give a bill of divorce to all your old beloved ſins, or elſe you are in no way fit to be married to Chriſt. The reaſon of this is clear; for this Sacrament is our ſpiritual nouriſhment; now before we can receive ſpiritual nouriſhment we muſt have ſpiritual life, (for no man gives food to a dead perſon.) But whoſoever continues not only in the act, but in the love of any one known ſin, hath no ſpiritual life, but is in Gods account no better than a dead carkaſs, and therefore cannot receive that ſpiritual food. It is true, he may eat the bread, and drink the wine, but he receives not Chriſt, but inſtead of him, that which is moſt dreadful; the Apoſtle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore you ſee how great a neceſſity lies on you thus actually to put off every ſin, before you come to this table. *Preſent renouncing of ſin.*

16. And the ſame neceſſity lies on you for a ſecond thing to be done at this time, and *Embracing vertue.*

Sunday III. that is, the putting your ſoul into a heavenly and Chriſtian temper; by poſſeſſing it with all thoſe Graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accurſed train, you muſt not let your ſoul lie empty; if you do, Chriſt tells you, *Luke* 11. 26. He will *quickly return again, and your laſt eſtate ſhall be worſe than your firſt.* But you muſt by earneſt prayer invite into it the holy Spirit with his Graces, or if they be in ſome degree there already, you muſt pray that he will yet more fully poſſeſs it, and you muſt quicken and ſtir them up.

Quickening of graces. 17. As for example you muſt quicken your humility, by conſidering your many and great ſins: your Faith, by meditating on Gods promiſes to all penitent ſinners: your love to God, by conſidering his mercies, eſpecially thoſe remembred in the Sacrament, his giving Chriſt to die for us; and your love to your neighbour, nay to your enemies, by conſidering that great example of his ſuffering for us that were enemies to him. And it is moſt particularly required of us when we come to this Table, that we copy out this pattern of his in a perfect forgiveneſs of all that have offended us, and not only forgiveneſs, but ſuch a kindneſs alſo as will expreſs it ſelf in all offices of love & friendſhip to them.

Charity. 18. And if you have formerly ſo quite forgot that bleſſed example of his, as to do the direct contrary; if you have done any unkindneſs

kindneſs or injury to any perſon, then you are to ſeek forgiveneſs from him: and to that end, firſt acknowledge your fault, and ſecondly reſtore to him, to the utmoſt of your power, whatſoever you have deprived him of, either in goods or credit. This Reconciliation with our brethren is abſolutely neceſſary towards the making any of our ſervices acceptable with God, as appears by that precept of Chriſt, *Mat.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.* Where you ſee, that though the gift be already at the Altar, it muſt rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this charity be ſo neceſſary in all our ſervices, much more in this, where by a joynt partaking in the ſame holy myſteries, we ſignifie our being united and knit not only to Chriſt our head, but alſo to each other, as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the higheſt Hypocriſie, by making a ſolemn profeſſion in the Sacrament of that charity and brotherly love, whereof our hearts are quite void. Sunday III. 1. *Cor.* x, 17.

19. Another moſt neceſſary grace at this time is that of Devotion, for the raiſing whereof we muſt allow our ſelves ſome time *Devotion.*

Sunday III. to withdraw from our worldly affairs, and wholly to ſet our ſelves to this buſineſs of preparation; one very ſpecial part of which preparation lies in raiſing up our ſouls to a devout and heavenly temper. And to that it is moſt neceſſary that we caſt off all thoughts of the world, for they will be ſure as ſo many clogs to hinder our ſouls in their mounting towards heaven. A ſpecial exerciſe of this devotion is Prayer, wherein we muſt be very frequent and earneſt at our coming to the Sacrament, this being one great inſtrument wherein we muſt obtain all thoſe other graces required in our preparation. Therefore be ſure this be not omitted; for if you uſe never ſo much endeavour beſides, and leave out this, it is the going to work in your own ſtrength without looking to God for his help, and then it is impoſſible you ſhould proſper in it: *For we are not able of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God*, 2 *Cor.* 3. 5. Therefore be inſtant with him ſo to aſſiſt you with his grace, that you may come ſo fitted to this Holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Neceſſity of theſe graces. 20. Theſe and all other ſpiritual Graces our Souls muſt be cloathed with when we come to this Feaſt; for this is that Wedding-garment, without which whoſoever comes, is like to have the entertainment mentioned in the

the parable of him who came to the marriage without a *wedding garment*, Matt. 22. 13. *who was caſt into outer darkneſs, where is weeping and gnaſhing of teeth*; for though it is poſſible he may ſit it out at the preſent and not be ſnatcht from the Table, yet St. *Paul* aſſures him, *he drinks damnation to himſelf*, and how ſoon it may fall on him is uncertain: But it is ſure, it will, if repentance prevent it not; and as ſure that whenever it does come it will be *intolerable: for who among us can dwell with everlaſting burnings? Iſa.* 33. 14. Sunday III.

21. I ſhall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, that if any perſon upon a ſerious view of himſelf cannot ſatisfie his own Soul of his ſincerity, and ſo doubts whether he may come to the Sacrament, he do not reſt wholly on his own judgment in the caſe; for if he be a truly humbled Soul, it is likely he may judge too hardly of himſelf; if he be not, it is odds, but if he be left to the ſatisfying his own doubts, he will quickly bring himſelf to paſs too favourable a ſentence. Or whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himſelf into farther doubts and ſcruples, if not into ſin: on the other ſide, if he forbear becauſe of it, if that fear be a cauſleſs one, then he groundleſly abſents himſelf from that Holy Ordinance, and ſo deprives his Soul of *The uſefulneſs of a ſpiritual guide.*

Sunday III. the benefits of it. Therefore in the midſt of ſo many dangers which attend the miſtake of himſelf, I would, as I ſaid before, exhort him not to truſt to his own judgment, but to make known his caſe to ſome diſcreet and godly Miniſter, and rather be guided by his, who will probably (if the caſe be duly and without any diſguiſe diſcovered to him) be better able to judge of him than he of himſelf. This is the counſel the Church gives in the Exhortation before the Communion, where it is adviſed, that if any by other means therefore-mentioned, *cannot quiet his own Conſcience, but require farther counſel and comfort*, then *let him go to ſome diſcreet and learned Miniſter of Gods Word, and open his grief, that he may receive ſuch ghoſtly counſel, advice and comfort, that his conſcience may be relieved*, &c. This is ſurely ſuch advice as ſhould not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reaſons of doubt concerning the ſtate of our Souls. And for want of this, many have run into very great miſchief, having let the doubt feſter ſo long, that it hath either plunged them into deep diſtreſſes of conſcience, or, which is worſe, they have, to ſtill that diſquiet within them, betaken themſelves to all ſinful pleaſures, and ſo quite caſt off all care of their ſouls.

Not to be aſhamed to diſcover our ſelves to one.

22. But to all this it will perhaps be ſaid, that this cannot be done without diſcovering the

the nakedneſs and blemiſhes of the ſoul, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, That it is very unreaſonable that ſhould be a hindrance: For firſt, I ſuppoſe you are to chuſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your Soul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly godly and faithful counſel may tend much to both) that ſhame ought to be deſpiſed; and it is ſure it would, if we loved our Souls as well as our Bodies: For in bodily diſeaſes, be they never ſo foul or ſhameful, we count him a fool who will rather miſs the cure than diſcover it; and then it muſt here be ſo much a greater folly, by how much the ſoul is more precious than the body. Sunday III.

23. But God knows it is not only doubtful perſons to whom this advice might be uſeful, there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their eſtates: And for thoſe it were moſt happy, if they could be brought to hear ſome more equal judg- *As neceſſary to the confident as to the doubtful.*

Sunday III. judgments than their own in this ſo weighty a buſineſs. The truth is, we are generally ſo apt to favour our ſelves, that it might be very uſeful for the moſt, eſpecially the more ignorant ſort, ſometimes to adviſe with a ſpiritual guide; to enable them to paſs right judgments on themſelves; and not only ſo, but to receive directions, how to ſubdue and mortifie thoſe ſins they are moſt inclined to, which is a matter of ſo much difficulty, that we have no reaſon to deſpiſe any means that may help us in it.

24. I have now gone through thoſe ſeveral parts of duty we are to perform *Before* our Receiving; in the next place, I am to tell you, what is to be done *At the time of Receiving*. When thou art at the holy Table; firſt humble thy ſelf in an unfeigned acknowledgment of thy great unworthineſs to be admitted there; and to that purpoſe remember again between God and thine own ſoul, ſome of thy greateſt, and fouleſt ſins, thy breaches of former Vows made at that Table, eſpecially ſince thy laſt Receiving. Then meditate on thoſe bitter Sufferings of Chriſt which are ſet out to us in the Sacrament: when thou ſeeſt the bread broken, remember how his bleſſed body was torn with nails upon the Croſs; when thou ſeeſt the Wine poured out, remember how his precious Blood was ſpilt there; and then conſider, it was thy Sins that cauſed both. And here think how

II. *At the time of receiving. Meditation of thy unworthineſs.*

The ſufferings of Chriſt.

how unworthy a wretch thou art to have done that which occaſioned ſuch torments to Him: how much worſe than his very crucifiers. They crucified him once, but thou haſt, as much as in thee lay, crucified him daily. They crucified him becauſe they knew him not, but thou haſt known both what he is in himſelf, *the Lord of Glory*, and what he is to thee, a moſt tender and merciful Saviour, and yet thou haſt ſtill continued thus to crucifie him afreſh. Conſider this, and let it work in thee, firſt a great ſorrow for thy ſins paſt, and then a great hatred and a firm reſolution againſt them for the time to come. Sunday III.

25. When thou haſt a while thus thought on theſe ſufferings of Chriſt for the increaſing thy humility and contrition; then in the ſecond place think of them again, to ſtir up thy Faith; look on him as the Sacrifice offered up for thy ſins, for the appeaſing of Gods wrath, and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that Satisfaction made by his innocent and beloved Son, and for the merits thereof to pardon thee whatever is paſt, and to be fully reconciled to thee. *The atonement wrought by them.*

26. In the third place conſider them again to raiſe thy Thankfulneſs. Think how much both of ſhame and pain he there endured, but eſpecially thoſe great agonies of his Soul, which drew from him that bitter cry, *My God,* *The thankfulneſs owing for them.*

Sunday III. *God, my God, why haſt thou forſaken me?* Mat. 27.45. Now all this he ſuffered only to keep thee from periſhing. And therefore conſider what unexpreſſible thanks thou oweſt him; and endeavour to raiſe thy Soul to the moſt zealous and hearty thankſgiving: for this is a principal part of duty at this time, the praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore it will here well become thee to ſay with *David*, *I will take the Cup of Salvation, and will call upon the Name of the Lord.*

The great love of Chriſt in them.

27. Fourthly, look on theſe ſufferings of Chriſt to ſtir up this love; and ſurely there cannot be a more effectual means of doing it; for here the love of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 *John* 3. 16. *Hereby perceive we the love of God towards us, becauſe he laid down his life for us.* And that even the higheſt degree of *love*, for as himſelf tells us, *John* 15. 13. *Greater love than this hath no man, than that a man lay down his life for his friend.* Yet even greater love than this had he; for he not only died, but died the moſt painful and moſt reproachful death, and that not for his friends, but for his utter enemies. And therefore if after all this love on his part there be no return of love on ours, we are worſe than the vileſt ſort of men, for even the *Publicans*, Matth. 5. 46. *love thoſe that love them.* Here therefore chide and reproach thy

thy self that thy love to him is so faint and cool, when His to thee was so zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in such a degree, that thou mayest be ready to copy out his example, to part with all things, yea, even life it self whenever he calls for it, that is, whensoever thy obedience to any command of his shall lay thee open to those sufferings. But in the mean time do resolve never again to make any league with his enemies, to entertain or harbour any sin in thy breast. But if there have any such hitherto remained with thee, make this the season to kill and crucifie it; offer it up at this instant a sacrifice to him who was sacrificed for thee, and particularly for that very end that *he might redeem thee from all iniquity*. Therefore here make thy solemn resolutions to forsake every sin, particularly, those into which thou hast most frequently fallen. And that thou mayest indeed perform those resolutions, earnestly beg of this crucified Saviour that he will by the power of his death, mortifie and kill all thy corruptions. Sunday III.

28. When thou art about to receive the Consecrated Bread and Wine, remember that God now offers to Seal to thee that New Covenant made with mankind in his Son. For since he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of Sins, Sancti- *The benefits of the New Covenant sealed in the Sacrament.*

Summary III. Sanctifying grace, and a Title to an eternal inheritance. And here be astonished at the infinite goodness of God, who reaches out to thee so precious a treasure. But then remember that this is all but on condition that thou perform thy part of the Covenant. And therefore settle in thy soul the most serious purpose of obedience, and then with all possible devotion joyn with the Minister in that short but excellent prayer, used at the instance of giving the Sacrament, *The body of our Lord*, &c.

Upon receiving give thanks

29. So soon as thou hast Received, offer up thy devoutest Praises for that great mercy, together with thy most earnest prayers for such assistance of Gods Spirit as may enable thee to perform the Vow thou hast now made. Then remembring that Christ is *a propitiation not for our sins only, but also for the sins of the whole world*; let thy charity reach as far as his hath done, and pray for all mankind that every one may receive the benefit of that Sacrifice of His; commend also to God the estate of the Church, that particularly whereof thou art a Member. And forget not to pray for all to whom thou owest Obedience, both in Church and State; and so go on to pray for such particular persons as either thy Relations or their wants shall present to thee. If there be any Collection for the poor (as there always ought to be at this time) give freely according to thy ability;

Pray.

or

or if by the default of others, there be no such Collection, yet do thou privately design something towards the relief of thy poor brethren, and be ſure to give it, the next fitting opportunity that offers it ſelf. All this thou muſt contrive to do in the time that others are receiving, that ſo when the publick prayers after the Adminiſtration begin, thou mayeſt be ready to joyn in them, which thou muſt likewiſe take care to do with all devotion. Thus much for behaviour At the time of Receiving. *Sentence III.*

30. Now follows the third and laſt thing, that is, what thou art to do After thy Receiving. That which is immediately to be done, is as ſoon as thou art retir'd from the Congregation, to offer up again to God thy Sacrifice of Praiſe for all thoſe precious mercies conveyed to thee in that holy Sacrament, as alſo humbly to intreat the continued aſſiſtance of his grace to enable thee to make good all thoſe purpoſes of obedience thou haſt now made. And in whatſoever thou knoweſt thy ſelf moſt in danger, either in reſpect of any former habit, or natural inclination, there eſpecially deſire and earneſtly beg his aid. *After the Sacrament.* III. *Private Prayer and thanksgiving.*

31. When thou haſt done thus, do not preſently let thy ſelf looſe to thy worldly cares and buſineſs. But ſpend all that day, either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that *Not preſently to fall to worldly affairs.*

Sunday III. that holy flame that is enkindled in thy heart. Afterwards, when thy calling requires thee to fall to thy usual affairs, do it, but yet still remember that thou hast a greater business than that upon thy hands; that is, the performing of all those promises, thou so lately madest to God: and therefore whatever thy outward imployments are, let thy heart be set on that, keep all the particulars of thy resolutions in memory, and whenever thou art tempted to any of thy old sins, then consider, this is the thing thou so solemnly vowedst against, and withal remember what a horrible guilt it will be if thou shouldst now wilfully do any thing contrary to that vow; yea, and what a horrible mischief also it will be to thy self. For at thy receiving, God and thou entredst into Covenant, into a league of friendship and kindness. And as long as thou keepest in that friendship with God; thou art safe, all the malice of men or Devils can do thee no harm: for as the Apostle saith, *Rom.* 8. 31. *If God be for us, who can be against us?* But if thou breakest this league (as thou certainly doest, if thou yieldest to any wilful sin) then God and thou art enemies, and if all the world then were for thee, it could not avail thee.

To keep thy resolutions still in memory.

The danger of breaking them.

Making God thy enemy.

32. Nay, thou wilt get an enemy within thine own bosom, thy conscience accusing and upbraiding thee; and when God and thine own conscience are thus against thee, thou

Thy own Conscience

thou canſt not but be extremely miſerable even in this life; beſides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art ſet upon by any temptation, and then ſure thou canſt not but look upon that temptation as a cheat that comes to rob thee of thy Peace, thy God, thy very Soul. And then ſure it will appear as unfit to entertain it, as thou wouldeſt think it to harbor one in thy houſe who thou knoweſt came to rob thee of what is deareſt to thee. Summary III.

33. And let not any experience of Gods mercy in pardoning thee heretofore encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance* an encouragement in thy ſin: beſides this, I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the greater for having been committed againſt ſo much mercy. If a King have ſeveral times pardoned an offender, yet if he ſtill return to commiſſion of the ſame fault, the King will at laſt be forced if he have any love to Juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his Juſtice will at laſt ſurely and heavily avenge the abuſe of his Mercy; and there cannot be a greater abuſe of his mercy than to ſin in hope of it: ſo that it *Gods former pardons no incouragement to ſin.*

Sunday III. will prove a miſerable deceiving of thy ſelf thus to preſume upon it.

The Obligation of this vow perpetual.

34. Now this care of making good thy Vow muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days. For if thou break thy Vow, it matters not whether ſooner or later. Nay, perhaps the guilt may in ſome reſpects be more, if it be late, for if thou haſt for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after-breaches are not of infirmity, becauſe thou canſt not avoid them, but of perverſeneſs, becauſe thou wilt not. Beſides, the uſe of Chriſtian walking muſt needs make it more eaſie to thee. For indeed all the difficulty of it is but from the cuſtom of the contrary: And therefore if after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thy ſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this Vow.

Yet often to be renewed.

35. But though the obligation of every ſuch ſingle vow reach to the utmoſt day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament, for that being the means of conveying to us ſo great and unvaluable benefits,

and

and it being also a command of Christ, that we should *do this in remembrance of him*, we are in respect both of reason and duty to omit no fit opportunity of partaking of that holy Table. I have now shewed you what that reverence is which we are to pay to God in his Sacrament. Sunday IV.

SUNDAY IV.

Honour due to Gods name, Sins against it; Blasphemy; Swearing; of Assertory, Promissory, Unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. THE last thing wherein we are to express our Reverence to him, is the Honouring of his Name. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it. *Honour due to Gods Name.*

The first is, all Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him, or if we do not speak it with our mouths, yet if we do it in our hearts by thinking any unworthy thing of him; it is lookt on by God, who sees the heart, as the vilest dishonour. But there is also a blasphemy of the actions, that is, when *Sins against it.* *Blasphemy.*

Sunday IV. men who profess to be the servants of God, live so wickedly that they bring up an evil report of him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of *Rom.* 2. 24. where he tells those who profess to be observers of the Law, *That by their wicked actions, the Name of God was blasphemed among the Gentiles.* Those Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it.

Swearing. A second way of Dishonouring Gods Name is by swearing, and that is of two sorts, either by false Oaths, or else by rash and light ones. A false Oath may also be of two kinds, as first, that by which I affirm somewhat, or secondly, that by which I promise. The first is, when I say such or such a thing was done so or so, and confirm this saying of mine with an Oath, if then I know there be not perfect truth in what I say, this is a flat perjury, a down-right being forsworn: Nay, if I swear to the truth of that whereof I am only doubtful, though the thing should happen to be true, yet it brings upon me the guilt of Perjury; for I swear at a venture, and the thing might for ought I knew be as well false as true; whereas I ought never to swear any thing, the truth of which I do not certainly know.

Assertory Oaths.

Promissory. 2. But besides this sort of Oaths, by which I affirm any thing, there is the other sort, that

that by which I promiſe ſomewhat. And that promiſe may be either to God or man; when it is to God, we call it a Vow, of which I have already ſpoken, under the heads of the Sacraments, I ſhall now only ſpeak of that to man; and this may become a falſe oath, either at, or after the time of taking it. At the time of taking, it is falſe, if either I have then no real purpoſe of making it good, or elſe take it in a ſence different from that which I know he to whom I make the promiſe underſtands it; for the uſe of Oaths being to aſſure the perſons to whom they are made, they muſt be taken in their ſence. But if I were never ſo ſincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured. Sunday IV.

3. The nature of an Oath being then thus binding, it nearly concerns us to look that the Matter of our oaths be lawful, for elſe we run our ſelves into a woful ſnare. For example, ſuppoſe I ſwear to kill a man, if I perform my oath, I am guilty of Murder, if I break it, of perjury. And ſo I am under a neceſſity of ſinning one way or other: but there is nothing puts us under a greater degree of this unhappy neceſſity, than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole eſtate, and afterwards ſwear to give all or part of that eſtate to another, it is certain I muſt *Unlawful Oaths.*

Sunday IV. break my oath to one of them, becauſe it is impoſſible to perform it to both, and ſo I muſt be under a neceſſity of being forſworn. And into this unhappy ſtrait every man brings himſelf that takes any oath which croſſes ſome other which he hath formerly taken; which ſhould make all, that love either God or their own ſouls, reſolve never thus miſerably to entangle themſelves by taking one oath croſs and thwarting to another. But it may perhaps here be asked, What a perſon that hath already brought himſelf into ſuch a condition, ſhall do? I anſwer, he muſt firſt heartily repent of the great ſin of taking the unlawful oath, and then ſtick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon for it.

God greatly diſhonoured by perjury.

4. Having ſaid this concerning the kinds of this ſin of Perjury, I ſhall only add a few words to ſhew you how greatly Gods Name is diſhonoured by it. In all oaths you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now if the thing be falſe, it is the baſeſt affront and diſhonour that can poſſibly be done to God. For it is in reaſon to ſignifie one of theſe two things, either that we believe he knows not whether we ſay true or no; (and that is to make him no God, to ſuppoſe him to be as deceivable, and eaſie to be deluded as one of our ignorant neighbours) or elſe that he is willing to counte-

countenance our Lyes: the former robs him of that great Attribute of his, his knowing all things, and is ſurely a great diſhonouring of him, it being even amongſt men accounted one of the greateſt diſgraces, to account a man fit to have cheats put upon him; yet even ſo we deal with God, if we venture to forſwear upon a hope that God diſcerns it not. But the other is yet worſe, for the ſuppoſing him willing to countenance our lies, is the making him a party in them; and is not only the making him no God (it being impoſſible that God ſhould either lie himſelf, or approve it in another) but is the making him like the very Devil. For he it is that is a liar, and the Father of it, *John* 8. 44. And ſurely I need not ſay more to prove that this is the higheſt degree of diſhonouring Gods Name. Sunday IV.

5. But if any yet doubt the hainouſneſs of this ſin, let him but conſider what God himſelf ſays of it in the Third Commandment, where he ſolemnly profeſſes, *He will not hold him guiltleſs that taketh his Name in vain*; And ſure the adding that to this Commandment, and none of the reſt, is the marking this out for a moſt hainous guilt. And if you look into *Zach.* 5. you will there find the puniſhment is anſwerable, even to the utter deſtruction, not only of the man, but his houſe alſo. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them moſt ſtrictly from this ſin. *The puniſhments of it.*

Sunday IV.

But besides this of forswearing, I told you there was another sort of Oaths by which Gods Name is dishonoured; those are the vain and light Oaths, such as are so usual in our common discourse, and are expressly forbidden by Christ, *Matt.* 5. 34. *But I say unto you, Swear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his footstool:* where you see we are not allowed to swear even by meer creatures, because of the relation they have to God. How great a wickedness is it then to prophane his holy Name by rash and vain Oaths? This is a sin that is (by I know not what charm of Satans) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred that when we shall appear before Gods Judgment-seat to answer for those prophanations of his Name, it will be no excuse to say, it was the fashion to do so: it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced.

Vain Oaths

The sin of them.

6. And sure whatever this prophane Age thinks of it, this is a sin of a very high nature. For besides that it is a direct breach of the Precept of Christ, it shews first, a very mean and low esteem of God: every Oath we swear is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and Majesty, requires that the

the matter concerning which we thus appeal to him ſhould be of great weight and moment, ſomewhat wherein either his own glory, or ſome conſiderable good of man is concern'd. But when we ſwear in common diſcourſe, it is far otherwiſe; and the triflingeſt or lighteſt thing ſerves for the matter of an Oath; nay, often men ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak. And is it not a great deſpiſing of God to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters? God is the great King of the world; now though a King be to be reſorted unto in weighty caſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to judge between Boyes at their childiſh games: and God knows many things whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God. Sunday IV.

7. Secondly, This common ſwearing is a ſin which leads directly to the former of forſwearing; for he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration. For how ſhall he that ſwears hourly, look upon an Oath with any reverence? And he that doth not, it is his chance, not his care that is to be thanked, if he keep from Perjury. Nay, further; he that ſwears commonly, is not only prepared *They lead to perjury.*

Sunday IV. to forſwear when a ſolemn Oath is tendred him, but in all probability does actually forſwear himſelf often in theſe ſuddener Oaths: for ſuppoſing them to come from a man ere he is aware, (which is the beſt can be ſaid of them) what aſſurance can any man have who ſwears ere he is aware, that he ſhall not lie ſo too? And if he doth both together he muſt neceſſarily be forſworn. But he that obſerves your common ſwearers will be put paſt doubt that they are often forſworn. For they uſually ſwear indifferently to things true or falſe, doubtful or certain. And I doubt not but if men who are guilty of this ſin would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

No temptation to them.

8. Thirdly, This is a ſin to which there is no temptation, there is nothing either of pleaſure or profit got by it: moſt other ſins offer us ſomewhat either of the one or the other, but this is utterly empty of both. So that in this ſin the Devil does not play the Merchant for our Souls, as in others he does; he doth not ſo much as cheapen them, but we give them freely into his hands without any thing in exchange. There ſeems to be but one thing poſſible for men to hope to gain by it, and that is to be believed in what they ſay, when they thus bind it by an oath. But this alſo they conſtantly fail of; for there are none ſo little believed as the common ſwearers. And good

reaſon,

reaſon, for he that makes no conſcience thus to prophane Gods Name, why ſhall any man believe he makes any of lying? Nay, their forwardneſs to confirm every the ſlighteſt thing by an oath, rather gives jealouſie that they have ſome inward guilt of falſeneſs, for which that oath muſt be the cloak. And thus you ſee in how little ſtead it ſtands them, even to this only purpoſe for which they can pretend it uſeful: and to any other advantage it makes not the leaſt claim, and therefore is a ſin without temptation, and conſequently without excuſe; for it ſhews the greateſt contempt, nay, unkindneſs to God when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonneſs of this ſin hath made it paſs but for a ſmall one, yet it is very far from being ſo either in it ſelf, or in Gods account. Direct. IV.

9. Let all therefore who are not yet fallen into the cuſtom of this ſin, be moſt careful never to yield to the leaſt beginnings of it; and for thoſe who are ſo miſerable, as to be already enſnared in it, let them immediately, as they tender their Souls, get out of it. And let no man plead the hardneſs of leaving an old cuſtom, as an excuſe for his continuing in it, but rather the longer he hath been in it, ſo much the more haſt let him make out of it, as thinking it too too much, that he hath ſo long gone on in ſo great a ſin. And if the length of the cuſtom have increaſed the diffi- *Neceſſity of abſtaining from them.*

Sunday IV. difficulty of leaving it, that is in all reason to make him ſet immediately to the caſting it off, leſt that difficulty at laſt grow to an impoſſibility; and the harder he finds it at the preſent, ſo much the more diligent and watchful he muſt be in the uſe of all thoſe means, which may tend to the overcoming that ſinful habit: ſome few of thoſe means it will not be amiſs here to mention:

Means for it.

Senſe of the guilt and danger.

10. Firſt, let him poſſeſs his mind fully of the hainouſneſs of the ſin, and not to meaſure it only according to the common rate of the world. And when he is fully perſwaded of the guilt, then let him add to that, the conſideration of the danger, as that it puts him out of Gods favour at the preſent, and will, if he continue in it, caſt him into Hell for ever. And ſure if this were but throughly laid to heart, it would reſtrain this ſin. For I would ask a man, that pretends impoſſibility of leaving the cuſtom, whether if he were ſure he ſhould be hanged the next Oath he ſwore, the fear of it would not keep him from ſwearing? I can ſcarce believe any man in his wits ſo little Maſter of himſelf, but it would. And then ſurely damning is ſo much worſe than hanging, that in all reaſon the fear of that ought to be a much greater reſtraint. The doubt is, men do either not heartily believe that this ſin will damn them, or if they do, they look on it, as a thing a great way off, & ſo are not much moved with it;

it; but both these are very unreasonable. For the first, it is certain, that every one that continues wilfully in any sin is so long in a state of damnation, and therefore this being so continued in, must certainly put a man in that condition. For the second, it is very possible, he may be deceived in thinking it so far off, for how knows any man that he shall not be struck dead with an Oath in his mouth? Or if he were sure not to be so, yet eternal damnation is surely to be dreaded above all things, be it at what distance soever. Part. IV.

11. A second means is to be exactly true in all thou speakest; that all men may believe thee on thy bare word, and then thou wilt never have occasion to confirm it by an oath, to make it more credible, which is the only colour or reason can at any time be pretended for swearing. *Truth in speaking.*

12. Thirdly, Observe what it is that most betrays thee to this sin, whether drink, or anger, or the company and example of others, or whatever else, and then if ever thou mean to forsake the sin, forsake those occasions of it. *Forsaking the occasions.*

13. Fourthly, Endeavour to possess thy heart with a continual Reverence of God, and if that once grow into a custom with thee, it will quickly turn out that contrary one of prophaning. Use and accustom thy self therefore to this reverence of God, and *Reverence of God.*

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Sunday IV. particularly to such a respect to his Name, as, if it be possible, never to mention it without some lifting up of thy heart to him. Even in thy ordinary discourse, when ever thou takest his Name into thy mouth, let it be an occasion of raising up thy thoughts to him. But by no means permit thy self to use it in idle by-words, or the like. If thou dost accustom thy self to pay this reverence to the bare mention of his Name, it will be an excellent fence against the prophaning it in oaths.

Watchfulness. 14. A fifth means is a diligent and constant watch over thy self, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the last means is *Prayer.* Prayer, which must be added to all thy endeavours; therefore pray earnestly, that God will enable thee to overcome this wicked custom; say with the *Psalmist*, *Set a watch, O Lord, over my mouth, and keep the door of my lips*; and if thou dost sincerely set thy self to the use of means for it, thou mayest be assured, God will not be wanting in his assistance. I have been the longer on this, because it is so reigning a sin. God in his mercy give all that are guilty of it a true sight of the hainousness of it.

What it is to honour Gods Name. 15. By these several ways of dishonouring Gods Name you may understand what is the duty of honouring it, *viz.* A strict abstaining from every one of these, and that abstinence founded on an awful respect and reverence

rence to that ſacred Name which is Great, Wonderful and Holy, *Pſal.* 99. 3. I have now paſt through the ſeveral branches of that great Duty of Honouring of God. *Summary* V.

SUNDAY V.

Of worſhip due to Gods Name. Of Prayer and its ſeveral parts. Of publick Prayers in the Church, in the Family. Of Private Prayer. Of Repentance, &c. Of Faſting.

Sect. 1. THE Eighth Duty we owe to God is WORSHIP; this is that great duty by which eſpecially we acknowledge his God-head, worſhip being proper only to God, and therefore it is to be lookt on as a moſt weighty duty. This is to be performed, firſt, by our Souls, ſecondly, by our Bodies: the Souls part is Praying. Now prayer is a ſpeaking to God, and there are divers parts of it, according to the different things about which we ſpeak. *Worſhip.* *Prayer, its parts.* 1.

2. As firſt, there is Confeſſion, that is, the acknowledging our ſins to God. And this may be either general or particular; the general is when we only confeſs in groſs, that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former is neceſſary to be always a part of our *Confeſſion.*

ſolemn

Sunday V. solemn prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is used the better; yea, even in our daily private prayer it will be fit constantly to remember some of our greatest and fouleſt sins, though never so long since past. For such we should never think sufficiently confest and bewailed. And this bewailing must always go along with Confession; we must be heartily sorry for the sins we confess, and from our souls acknowledge our own great unworthiness in having committed them. For our confession is not intended to instruct God, who knows our sins much better than our selves do, but it is to humble our selves, and therefore we must not think to have confest aright till that be done.

Petitions. 3. The second part of prayer is Petition, that is, the begging of God whatsoever we want, either for our Souls or Bodies. For our

For our Souls, 1. Souls we must first beg pardon of sins, and that for the sake of Jesus Christ, who shed his bloud to obtain it. Then we must also beg

2. the grace and assistance of Gods Spirit to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several vertues, as Faith, Love, Zeal, Purity, Repentance, and the like, but especially those which thou most wantest: and therefore observe what thy wants are, as if thou beest proud, be most instant in praying for Humility; if luſtful,

full, for Chaſtity, and ſo for all other Graces, according as thou findeſt thy needs. And in all theſe things that concern thy Soul, be very earneſt and importunate; take no denial from God, nor give over, though thou do not preſently obtain what thou ſueſt for. But if thou haſt never ſo long prayed for a grace, and yet findeſt it not, do not grow weary of praying, but rather ſearch what the cauſe may be which makes thy prayers ſo ineffectual; ſee if thou do not thy ſelf hinder them; perhaps thou prayeſt to God to enable thee to conquer ſome ſin, and yet never goeſt about to fight againſt it, never makeſt any reſiſtance, but yieldeſt to it as often as it comes, nay, putteſt thy ſelf in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and ſet to the doing of thy part ſincerely, and then thou needeſt not fear but God will do his. Sunday V.

4. Secondly, we are to petition alſo for our bodies; that is, we are to aſk of God ſuch neceſſaries of life as are needful to us, while we live here. But theſe only in ſuch a degree and meaſure, as his wiſdom ſees beſt for us: we muſt not preſume to be our own carvers, and pray for all that wealth, or greatneſs, which our own vain hearts may perhaps deſire, but only for ſuch a condition, in reſpect of outward things, as he ſees may *Bodies.*

Sunday V. most tend to those great ends of our living here, the glorifying him, and the saving of our own Souls.

Deprecation. 5. A third part of Prayer is Deprecation, that is, when we pray to God to turn away some evil from us. Now the evil may be either the evil of sin, or the evil of punishment.

Of Sin. The evil of Sin is that we are especially to pray against, most earnestly begging of God, that he will by the power of his grace, preserve us from falling into sin. And whatever sins they are, to which thou knowest thy self most inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, but then more especially, when we are under any present temptation, and in danger of falling into any sin: in which case we have reason to cry out as St. *Peter* did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him either to withdraw the temptation, or strengthen us to withstand it, neither of which we can do for our selves. *Matt. xiv. 30.*

Of punishment. 6. Secondly, We are likewise to pray against the evil of punishment, but principally against Spiritual punishments, as the anger of God, the withdrawing of his Grace, and Eternal damnation. Against these we can never pray with too much earnestness. But we may also pray against temporal punishments, that is, any outward affliction, but this with submission to Gods will, according

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ing to the example of Chriſt, *Matt.* 26. 39. *Not as I will but as thou wilt.* Sunday V.

7. A fourth part of prayer is Interceſſion, that is, praying for others. This in general we are to do for all mankind, as well ſtrangers as acquaintance, but more particularly, thoſe to whom we have any eſpecial Relation, either publick, as our Governors both in Church and State, or private, as Parents, Husbands, Wife, Children, Friends, *&c.* We are alſo to pray for all that are in affliction, and ſuch particular perſons as we diſcern eſpecially to be ſo: Yea, we are to pray for thoſe that have done us injury, thoſe *that deſpitefully uſe and perſecute us*, for it is expreſly the command of Chriſt, *Matt.* 5. 44. and that whereof he hath likewiſe given us the higheſt example, in praying even for his very crucifiers, *Luke* 23. 34. *Father, Forgive them.* For all theſe ſorts of perſons we are to pray, and that for the very ſame good things we beg of God for our ſelves, that God would give them in their ſeveral places and callings all ſpiritual and temporal bleſſings which he ſees wanting to them, and turn away from them all evil, whether of ſin or puniſhment. *Interceſſion.*

8. The fifth part of prayer is Thankſgiving; that is, the Praiſing and Bleſſing God for all his mercies, whether to our own perſons, and thoſe that immediately relate to us, or to the Church and nation whereof we are members, or yet more general to all mankind; *Thankſgiving.*

Sunday V.

kind; and this for all his mercies both spiritual and temporal. In the Spiritual, first, for those wherein we are all in common concerned, as the giving of his Son, the sending of his Spirit, and all those means he hath used to bring sinful men unto himself. Then secondly, for those mercies we have in our own particulars received, such are the having been born within the pale of the Church, and so brought up in Christian Religion, by which we have been partakers of those precious advantages of the Word and Sacraments, and so have had, without any care or pains of ours, the means of eternal life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies.

9. As first, Gods patience and long-suffering, waiting for our Repentance, and not cutting us off in our Sins. Secondly, his calls and invitations of us to that repentance, not only outward, in the ministery of the Word, but also inward, by the motions of his Spirit. But then if thou be one that hath by the help of Gods grace been wrought upon by these calls, and brought from a prophane or worldly, to a Christian course of life, thou art surely in the highest degree tyed to magnifie and praise his goodness, as having received from him the greatest of mercies.

Temporal.

10. We are likewise to give thanks for Temporal blessings, whether such as concern the

the publick, as the prosperity of the Church or Nation, and all remarkable deliverances afforded to either; or else such as concern our particulars; such are all the good things of this life which we enjoy; as Health, Friends. Food, raiment, and the like; also for those minutely preservations, whereby we are by Gods Gracious providence kept from danger, and the especial deliverances which God hath given us in the time of greatest perils. It will be impossible to set down the several mercies which every man receives from God, because they differ in kind and degree between one man and another. But it is sure that he which receives least hath yet enough to imploy his whole life in praises to God. And it will be very fit for every man to consider the several passages of his life, and the mercies he hath in each received, and so to gather a kind of List or Catalogue of them, at least the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God. Sunday V.

II. These are the several parts of Prayer, and all of them to be used both publickly and privately. The publick use of them is first, that in the Church, where all meet to joyn in those prayers wherein they are in common concerned. And in this (where the prayers are such as they ought to be) we should be very constant, there being an especial blessing promised to the joynt requests of the faithful; *Publick Prayers in the Church.* II.

Sunday V. 2. and he that without a neceſſary cauſe abſents himſelf from ſuch publick prayers, cuts himſelf off from the Church, which hath always been thought ſo unhappy a thing, that it is the greateſt punishment the Governours of the Church can lay upon the worſt offender; and therefore it is a ſtrange madneſs for men to inflict it upon themſelves.

In the Family. 12. A ſecond ſort of publick prayer is that in a Family where all that are members of it joyn in their common ſupplications; and this alſo ought to be very carefully attended to, firſt by the Maſter of the Family, who is to look that there be ſuch prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none even the meaneſt houſholder, but ought to take this care. If either himſelf or any of his Family can read, he may uſe ſome prayers out of ſome good Book; if it be the Service-Book of the Church, he makes a good choice: if they cannot read, it will then be neceſſary they ſhould be taught without Book ſome form of prayer which they may uſe in the Family, for which purpoſe again ſome of the Prayers of the Church will be very fit, as being moſt eaſie for their memories by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choice ſoever they make of prayers, let them be ſure to have ſome, and let no man that profeſſes himſelf

himſelf a Chriſtian, keep ſo heatheniſh a family, as not to ſee God be daily worſhipped in it. But when the Maſter of a Family hath done his duty in this providing, it is the duty of every member of it to make uſe of that proviſion, by being conſtant and diligent at thoſe Family-Prayers. Sunday V. 2.

13. Private or ſecret Prayer is that which is uſed by a man alone apart from all others, wherein we are to be more particular according to our particular needs, than in publick it is fit to be. And this of private prayer is a duty which will not be excuſed by the performance of the other of publick. They are both required, and one muſt not be taken in exchange for the other. And whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared he rather ſeeks to approve himſelf to men than to God; contrary to the command of our Saviour, *Matt.* 6. 6. who enjoyns this private prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men. *Private Prayer.*

14. Now this duty of Prayer is to be often performed, by none ſeldomer than Evening and Morning, it being moſt neceſſary that we ſhould thus begin and end all our works with God, and that not only in reſpect of the duty we owe him, but alſo in reſpect of our ſelves who can never be either proſperous or *Frequency in prayer.* III. 1.

Sunday V. safe, but by committing our ſelves to him; and therefore ſhould tremble to venture on the perils either of day or night without his ſafeguard. How much oftner this duty is to be performed, muſt be judged according to the buſineſs or leiſure men have: where, by buſineſs, I mean not ſuch buſineſs as men unprofitably make to themſelves, but the neceſſary buſineſs of a mans Calling, which with ſome will not afford them much time for ſet and ſolemn Prayer. But even theſe men may often in a day lift up their hearts to God in ſome ſhort prayers even whileſt they are at their work. As for thoſe that have more leiſure, they are in all reaſon to beſtow more time upon this duty. And let no man that can find time to beſtow upon his vanities, nay, perhaps his ſins, ſay he wants leiſure for Prayer, but let him now endeavour to redeem what he hath miſ-ſpent, by imploying more of that leiſure in this duty for the future: and ſurely if we did but rightly weigh how much it is our own advantage to perform this duty, we ſhould think it wiſdom to be as frequent as we are ordinarily ſeldom in it.

The advantages of Prayer.

Honour.

15. For firſt; it is a great Honour for us poor worms of the earth to be allowed to ſpeak ſo freely to the Majeſty of Heaven. If a King ſhould but vouchſafe to let one of his meaneſt Subjects talk familiarly and freely with him, it would be lookt on as a huge honour;

honour; that man how deſpicable ſoever he were before, would then be the envy of all his neighbours; and there is little queſtion he would be willing to take all opportunities of receiving ſo great a grace. But alas! this is nothing to the honour is offered us, who are allowed, nay invited to ſpeak to, and converſe with the King of Kings, and therefore how forward ſhould we in all reaſon be to it? *Deut.* IV. 7. *Honour* V.

16. Secondly, It is a great Benefit, even the greateſt that can be imagined; for Prayer is the inſtrument of fetching down all good things to us, whether ſpiritual or temporal; no prayer, that is qualified as it ought to be, but is ſure to bring down a bleſſing according to that of the Wiſe man, *Eccluſ.* 35. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the higheſt regard it.* You would think him a happy man that had one certain means of helping him to whatever he wanted, though it were to coſt him much pains and labour; now this happy man thou mayeſt be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet all that indeed thou doeſt, that is, all that God ſees fit for thee. And therefore be there never ſo much wearineſs to thy fleſh in the duty, yet conſidering in what continual want thou ſtandeſt of ſomething or other from God, it is a madneſs to let that uneaſi- *Benefits.* *Pſ. 65, 3.*

neſs

Sunday V.

neſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants. *Pſ.* 55. 22.

Pleaſantneſs.

17. But in the third place, this duty is in it ſelf ſo far from being uneaſie, that it is very pleaſant. God is the fountain of happineſs, *and at his right hand are pleaſures for evermore*, *Pſalm* 16. 11. And therefore the nearer we draw to him, the happier we muſt needs be, the very joys of Heaven ariſing from our nearneſs to God. Now in this life we have no way of drawing ſo near to him as by this of Prayer, *Luke* ix. 18. 29. 33. and therefore ſurely it is that which in it ſelf is apt to afford abundance of delight and pleaſure; If it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which like a ſick palate cannot reliſh the moſt pleaſant meat. Prayer is a pleaſant duty, but it is withal a ſpiritual one; and therefore if thy heart be carnal; if that be ſet either on the contrary pleaſures of the fleſh, or droſs of the world: no marvel then, if thou taſte no pleaſantneſs in it, if like the *Iſraelites*, thou deſpiſe Manna whileſt thou longeſt after the fleſh-pots of *Egypt*. Therefore if thou find a wearineſs in this duty, ſuſpect thy ſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then thou wilt find this no unpleaſant exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the hardneſs of the duty, but of the untowardneſs of thy own heart.

Carnality one reaſon of its ſeeming otherwiſe.

18. But

18. But there may alſo be another reaſon of its ſeeming unpleaſant to us, and that is want of uſe. You know there are many things, which ſeem uneaſie at the firſt trial, which yet after we are accuſtomed to them ſeem very delightful, and if this be thy caſe, then thou knoweſt a ready cure, *viz.* to uſe it oftner, and ſo this conſideration naturally inforces the exhortation, of being frequent in this duty. Sunday V. *Want of uſe another.*

19. But we are not only to conſider how often, but how well we perform it. Now to do it well, we are to reſpect, firſt the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like; ſecondly, the manner; and that muſt be firſt in Faith; we muſt believe, that if we ask as we ought, God will either give us the thing we ask for, or elſe ſomething which he ſees better for us. And then ſecondly in humility, we muſt acknowledge our ſelves utterly unworthy of any of thoſe good things we beg for, and therefore ſue for them only for Chriſts ſake; thirdly with attention we muſt mind what we are about, and not ſuffer our ſelves to be carried away to the thought of other things. I told you at the firſt, that prayer was the buſineſs of the Soul, but if our minds be wandring, it is the work only of the tongue and lips, which make it in Gods account no better than vain babling, and ſo will never bring

To ask nothing unlawful. IV. 1. 2.

To ask in Faith. a.

In humility. b.

With attention. c.

Sunday V.

bring a bleſſing on us. Nay, as *Jacob* ſaid to his mother, *Gen.*27.12. It will be more likely to bring a curſe on us than a bleſſing, for it is a prophaning one of the moſt ſolemn parts of Gods ſervice, it is a piece of Hypocriſie, the *drawing near to him with our lips, when our hearts are far from him*, and a great ſlighting and deſpiſing that dreadful Majeſty we come before: and as to our ſelves it is a moſt ridiculous folly, that we who come to God upon ſuch weighty errands, as are all the concernments of our ſouls and bodies, ſhould in the midſt forget our buſineſs, and purſue every the lighteſt thing that either our own vain fancies or the Devil, whoſe buſineſs it is here to hinder us, can offer to us. It is juſt as if a Malefactor, that comes to ſue for his life to the King, ſhould in the midſt of his ſupplication happen to eſpy a butter-fly, and then ſhould leave his ſuit, and run a chaſe after that butter-fly: would you not think it pity, a pardon ſhould be caſt away upon ſo wretchleſs a creature? And ſure it will be as unreaſonable to expect that God ſhould attend and grant thoſe ſuits of ours, which we do not at all conſider our ſelves.

Helps againſt wandring.

20. This wandring in Prayer is a thing we are much concerned to arm our ſelves againſt, it being that to which we are naturally wonderful prone. To that end it will be neceſſary firſt to poſſeſs our hearts at our coming to Prayers with the greatneſs of that

Conſideration of Gods Majeſty.

Majeſty

Majeſty we are to approach, that ſo we may dread to be vain and trifling in his preſence. Secondly, We are to conſider the great concernment of the things we are to ask, ſome whereof are ſuch that if we ſhould not be heard, we were of all creatures the moſt miſerable, and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg Gods aid in this particular: And therefore when thou ſetteſt to prayer, let thy firſt petition be for this grace of attention. *Sum. V.* *Our needs.* *Prayer for Gods aid.*

21. Laſtly, be as watchful as is poſſible over thy heart in time of prayer to keep out all wandring thoughts, or, if any have gotten in, let them not find entertainment, but as ſoon as ever thou diſcerneſt them, ſuffer them not to abide one moment, but caſt them out with indignation, and beg Gods pardon for them. And if thou doſt thus ſincerely and diligently ſtrive againſt them, either God will enable thee in ſome meaſure to overcome, or he will in his mercy pardon thee what thou canſt not prevent: But if it be through thy own negligence, thou art to expect neither, ſo long as that negligence continues. *Watchfulneſs.*

22. In the fourth place, we muſt look our Prayers be with zeal and earneſtneſs; it is not enough that we ſo far attend them as barely to know what it is we ſay, but we muſt put forth all the affection and devotion of our ſouls, and that according to the ſeveral parts *With Zeal.*

Sunday V. parts of prayer before mentioned. It is not the cold, faint request that will ever obtain from God; we see it will not from our selves; for if a beggar should ask relief from us, and do it in such a scornful manner, that he seemed indifferent whether he had it or no, we should think he had either little want, or great pride; and so have no heart to give him. Now surely the things we ask from God are so much above the rate of an ordinary Alms, that we can never expect they should be given to slight and heartless petitions. No more in like manner will our Sacrifice of praise and thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the sense of his mercies; it's but a kind of formal complementing, which will never be approved by him who requires the heart, and not the lips only. And the like may be said of all the other parts of Prayer. Therefore be careful when thou drawest nigh to God in Prayer, to raise up thy soul to the highest pitch of zeal and earnestness thou art able. And because of thy self alone thou art not able to do any thing, beseech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou hast obtained it, beware that thou neither quench it by any wilful sin, nor let it go out again for want of stirring it up and employing it.

Ψ. CIII. 1.

23. Fifthly,

23. Fifthly, we must Pray with Purity, I mean, we must purge our hearts from all affections to sin. This is surely the meaning of the Apostle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in Prayer*, and he there instances in one special sort of sin, wrath and doubting, where by doubting is meant those unkind disputes and contentions which are so common amongst men. And surely he that cherishes that or any other sin in his heart, can never lift up those holy hands which are required in this duty. And then sure his prayers, be they never so many or earnest, will little avail him. The Psalmist will tell him, he shall not be heard, *Psalm* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his prayers are not only vain, but abominable, *Prov.* 15. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our prayers turned into sin, is one of the heaviest things that can befal any man. We see it is set down in that sad Catalogue of curses, *Psalm* 109. 7. Therefore let us not be so cruel to our selves as to pull it upon our own heads, which we certainly do if we offer up prayers from an impure heart.

Sunday V. *With purity.*

24. In the last place we must direct our prayers to right ends; and that either in respect of the prayer it self, or the things we pray for; First, we must pray, not to gain the praise *To right ends.*

Sunday V. praiſe of devotion amongſt men, like thoſe hypocrites, *Matth. 6. 5.* nor yet only for company or faſhion ſake, to do as others do: But we muſt do it, firſt, as an act of worſhip to God; ſecondly, as an acknowledgment, that he is that great ſpring, from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then in reſpect of the Things prayed for; we muſt be ſure to have no ill aims upon them; we muſt not ask that we *may conſume it upon our luſts, Jam. 4. 3.* as thoſe do who pray for wealth, that they may live in riot and exceſs, and for power, that they may be able to miſchief their enemies and the like. But our end in all muſt be Gods glory firſt, and next that, our own and others Salvation; and all other things muſt be taken in only as they tend to thoſe, which they can never do if we abuſe them to ſin. I have now done with that firſt part of worſhip, that of the Soul.

Bodily worſhip. 25. The other is that of the Body, and that is nothing elſe but ſuch humble and reverent geſtures in our approaches to God, as may both expreſs the inward reverence of our Souls, and may alſo pay him ſome tribute from our very Bodies, with which the Apoſtle commands us to glorifie God, as well as with our Souls; and good reaſon, ſince he hath created and redeemed the one as well as the other: whenſoever therefore thou offereſt thy

thy prayers unto God, let it be with all lowlineſs as well of body as of mind, according to that of the Pſalmiſt, *Pſal.* 95. 6. *O come let us worſhip, let us fall down and kneel before the Lord our Maker.* Sunday V.

26. The Ninth DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apoſtle, *Acts* 20. 21. where ſpeaking of repentance, he ſtyles it repentance towards God. And there is good reaſon this ſhould be a duty to him, ſince there is no ſin we commit but is either mediately or immediately againſt him. For though there be ſins both againſt our ſelves and our neighbours, yet they being forbidden by God, they are alſo breaches of his Commandments, and ſo ſins againſt him. *Repentance.*

This repentance is, in ſhort, nothing but a turning from ſin to God, the caſting off all our former evils, and in ſtead thereof conſtantly practiſing all thoſe Chriſtian duties which God requireth of us. And this is ſo neceſſary a duty, that without it we certainly periſh; we have Chriſt's word for it, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.* *A turning from ſin to God.*

27. The directions for performing the ſeveral parts of this duty have been already given in the preparation to the Lords Supper, and thither I refer the Reader. Only I ſhall here mind him, that it is not to be lookt upon as a duty to be practiſed only at the time of *Times for this duty.*

Sunday V. receiving the Sacrament. For this being the only remedy against the poyson of sin, we must renew it as often as we repeat our sins, that is, daily. I mean, we must every day repent of the sins of that day. For what Christ saith of other evils, is true also of this, *Sufficient to the day is the evil thereof*; we have sins enough of each day to exercise a daily repentance, and therefore every man must thus daily call himself to account.

Daily.

At set times.

28. But as it is in accounts, they who constantly set down their daily expences, have yet some set time of casting up the whole sum, as at the end of the week or month; so should it also be here, we should set aside some time to humble our selves solemnly before God for the sins, not of that day only but of our whole lives. And the frequenter these times are, the better. For the oftner we thus cast up our accounts with God, and see what vast debts we are run in to him, the more humbly shall we think of our selves, and the more shall thirst after his mercy, which two are the special things that must qualifie us for his pardon. He therefore that can assign himself one day in the week for this purpose will take a thriving course for his soul. Or if any mans state of life be so busie as not to afford him to do it so often, let him yet come as near to that frequency as is possible for him, remembring always, that none of his worldly imployments can bring him in near so

Matt. V.

so gainful a return as this spiritual one will do, and therefore it is very ill husbandry to pursue them to the neglect of this. Sunday V.

29. Besides these constant times, there are likewise occasional times for the performance of this duty; such especially are the times of calamity and affliction; for when any such befalls us, we are to look on it as a message sent from Heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of them who *despise the chastisements of the Lord*, Heb. 12. 5. *In the time of affliction.*

30. There is yet another time of repentance, which in the practice of men hath gotten away the custom from all those, and that is the time of death, which it is true, is a time very fit to renew our repentance, but sure not proper to begin it; and it is a most desperate madness for men to defer it till then. For to say the mildest of it, it is the venturing our Souls upon such miserable uncertainties as no wise man would trust with any thing of the least value. *At death.*

For first, I would ask any man that means to repent at his death, how he knows he shall have an hours time for it? Do we not daily see men snatcht away in a moment? And who can tell that it shall not be his own case? But secondly, suppose we have a more leisurely death, that some disease give him warning of its approach, yet perhaps he will not understand *The danger of deferring it till then.* 1. 2.

Sunday V.

derſtand that warning, but will ſtill flatter himſelf, as very often ſick people do, with hopes of life to the laſt: and ſo his death may be ſudden to him, though it comes by never ſo ſlow degrees. But again, thirdly, if he do diſcern his danger, yet how is he ſure he ſhall

3. then be able to repent? Repentance is a grace of God, not at our command; and it is juſt and uſual with God, when men have a long time refuſed and rejected that grace, reſiſted all his calls and invitations to converſion and amendment, to give them over at laſt to the hardneſs of their own hearts, and not to afford them any more of that grace they have ſo deſpiſed. Yet ſuppoſe in the fourth place that God in his infinite patience ſhould ſtill continue the offer of that grace to thee, yet thou that haſt reſiſted, it may be thirty, or

4. forty, or fifty years together, how knoweſt

The diſadvantages of a death-bed repentance.

thou that thou ſhalt put off that habit of reſiſtance upon a ſudden, and make uſe of the grace afforded? It is ſure thou haſt many more advantages towards the doing it now, than thou wilt have then.

The cuſtom of ſin. 1. 31. For firſt, the longer ſin hath kept poſſeſſion of the heart, the harder it will be to drive it out. It is true, if repentance were nothing but a preſent ceaſing from the acts of ſin, the death-bed were fitteſt for it, for then weare diſabled from committing moſt ſins; but I have formerly ſhewed you, repentance contains much more than ſo, there muſt be in it a

ſincere

ſincere hatred of ſin, and love of God. Now how unlikely is it that he which hath all his life loved ſin, cheriſht it in his boſom, and on the contrary abhorred God and goodneſs, ſhould in an inſtant quite change his affections, hate that ſin he loved, and love God and goodneſs, which before he utterly hated? Sunday V.

32. And ſecondly, the bodily pains that attend a death-bed will diſtract thee, and make thee unable to attend the work of repentance, which is a buſineſs of ſuch weight and difficulty, as will employ all our powers even when they are at the freſheſt. *Bodily pains.* b.

33. Conſider thoſe diſadvantages thou muſt then ſtruggle with, and then tell me what hope there is thou ſhalt then do that, which now upon much eaſier terms thou wilt not. But in the third place there is a danger behind beyond all theſe, and that is, that the repentance which death drives a man to, will not be a true repentance; for in ſuch a caſe it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet where it goes alone it can never avail for Salvation. Now that death-bed repentances are often only of this ſort, is too likely, when it is obſerved, that many men who have ſeemed to repent when they have thought Death approaching, have yet, after it hath pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they *Danger of C. unſincerity.*

Sunday V. were before; which ſhews plainly that there was no real change in them, and then ſurely had ſuch a man died in that ſeeming repentance, God, *who tries the heart*, would not have accepted it, which he ſaw was unſincere. When all theſe dangers are laid together, it will ſurely appear a moſt deſperate adventure for any man to truſt to a Death-bed repentance. Nor is it ever the leſs for that example of the penitent Thief, *Luke* 23. 43. which is by many ſo much depended on. For it is ſure his caſe and ours differ widely; he had never heard of Chriſt before, and ſo more could not be expected of him than to embrace him as ſoon as he was tendred to him: But we have had him offered, nay preſt upon us from our Cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raiſed only from a ſingle example, and another we find not in the whole Bible. The *Iſraelites* we read were *fed with Manna from Heaven*, but would you not think him ſtark mad that ſhould out of expectation of the like, neglect to provide himſelf any food? Yet it is full as reaſonable to depend upon this example as the other. I conclude all in the words of the Wiſe man, *Eccleſ.* 12. 1. *Remember thy Creator in the days of thy youth before the evil days come.*

Faſting. 34. To this duty of repentance, Faſting is very proper to be annexed. The Scripture uſually joyns them together; among the *Jews* the

the great day of atonement was to be kept with Fasting, as you may see by comparing *Lev.* 16. 31. with *Isa.* 58. 5. and this by Gods especial appointment. And in the Prophets when the people are called on to repent and humble themselves, they are also called on to Fast. Thus it is, *Joel* 2. 12. *Therefore now thus saith the Lord, Turn you unto me with all your hearts, with fasting, and with weeping,* &c. Yea, so proper hath fasting been accounted to Humiliation, that we see even wicked *Ahab* would not omit it in his, 1 *Kings* 21. 27. nor the Heathen *Ninevites* in theirs, *Jonah* 3. 5. nor is it less fit or less acceptable since Christ, than it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid vain glory in it, *Matt.* 6. 6. and also assures us that if it be performed, as it ought, not to please men but God, it will surely be rewarded by him. And accordingly we find it practised by the Saints, *Anna, Luke* 2. 37. *served God with fasting and prayer*: where it is observable, that it is reckoned as a service of God, fit to be joyned with Prayers. And the Christians of the first times were generally very frequent in the practice of it. Now though fasting be especially proper to a time of humiliation, yet is it not so restrained to it, but it may be seasonable, whensoever we have any extraordinary thing to request from God. Thus when *Esther* was to endeavour

Sunday V. 1. 2. 3.

Sunday V. the deliverance of her people from deſtruction, ſhe and all the *Jews* kept a ſolemn Faſt, *Eſth.* 4. 16. And thus when *Paul* and *Barnabas* were to be ordained Apoſtles, there was faſting joyned to prayer, *Acts* 13. 3. and ſo it will be very fit for us, whenſoever we have need of any extraordinary directions, or aſſiſtance from God, whether concerning our temporal or ſpiritual concernments, thus to quicken our prayers by Faſting. But above all occaſions, This of Humiliation ſeems moſt to require it; for beſides the advantages of kindling our zeal, which is never more neceſſary than when we beg for pardon of ſins, Faſting carries in it ſomewhat of revenge, which is reckoned as a ſpecial part of repentance, 2 *Cor.* 7. 11. for by denying our bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon our ſelves for our former exceſſes, or whatever other ſins we at that time accuſe our ſelves of; which is a proper effect of that indignation which every ſinner ought to have againſt himſelf. And truly he that is ſo tender of himſelf that he can never find in his heart ſo much as to miſs a meal, by way of puniſhment for his faults, ſhews he is not much fallen out with himſelf, for committing them; and ſo wants that indignation which the Apoſtle in the forenamed texts mentions as a part of true repentance.

Faſting a revenge upon our ſelves.

35. There

35. There is no doubt, but such holy revenges upon our selves for sins are very acceptable to God; yet we must not think that either those, or any thing else we can do, can make satisfaction for our offences, for that nothing but the blood of Christ can do. And therefore on that, and not on any of our performances we must depend for pardon. Yet since that blood shall never be applied to any but penitent sinners, we are as much concern'd to bring forth all the fruits of repentance, as if our hopes depended on them only. Sunday V. *Such revenges acceptable with God. Yet no satisfaction for sins.*

36. How often this duty of fasting is to be performed, we have no direction in Scripture. That must be allotted by mens own piety, according as their health, or other considerations will allow. But as it is in humiliation, the frequenter returns we have of set times for it, the better; so it is likewise in fasting, the oftner, the better, so it be not hurtful either to our healths, or to some other duty required of us. Nay perhaps fasting may help some men to more of those times for humiliation, than they would otherwise gain. For perhaps there are some, who cannot, without a manifest hindrance to their calling, allow a whole day to that work, yet such an one may at least afford that time he would otherwise spend in eating: And so fasting will be doubly useful towards such a mans humiliation, both by helping him in the duty and gaining him time for it. *Times of fasting.*

37. I

Sunday V. 37. I have now gone through the first branch of our Duty to God, to wit, the acknowledging him for our God. The Second is, the having no other. Of which I need say little, as it is a forbidding of that grosser sort of Heathenish Idolatry, the worshipping of Idols, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay Divine worship to any creature, be it Saint or Angel, yea, or the Image of Christ himself, is a transgression against this second branch of our duty to God, it being the imparting that to a creature which is due only to God, and therefore is strictly to be abstained from.

Second Branch of our duty to God.

Inward Idolatry.

38. But there is another sort of Idolatry of which we are generally guilty, and that is, when we pay those affections of Love, Fear, Trust, and the like, to any creature in a higher degree than we do to God: for that is the setting up that thing, whatsoever it is, for our God. And this inward kind of Idolatry is that which provokes God to jealousie, as well as the outward of worshipping an Idol. I might enlarge much upon this, but because some severals of it have been toucht on in the former discourse, I suppose it needless; and therefore shall now proceed to the second head of DUTY, that to our SELVES.

SUN-

Sunday VI.

SUNDAY VI.

Duty to our Selves; of Sobriety; of Humility; the great Sin of Pride; of Vain Glory, the Danger, Folly; the Means to prevent it; of Meekneſs, &c.

Sect. 1. THIS DUTY to our SELVES is by St. *Paul* in the foremen-tioned Text, *Tit.* 2. 12. ſumm'd up in this one word Soberly. Now by Soberly is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you what are the particulars of this Sobriety: and that firſt, in reſpect of the ſoul; ſecondly, in reſpect of the body. The ſobriety of the ſoul ſtands in right governing its paſſions and affections; and to that are many Vertues required. I ſhall give you the particulars of them. *Duty to our Selves* I.

2. The firſt of them is Humility, which may well have the prime Place, not only in reſpect of the excellency of the vertue, but alſo of its uſefulneſs towards the obtaining of all the reſt. This being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of, *Luke* 6. 49. *Who built his houſe on the ſand.* Of the humility towards God I have already *Humility.* *Jac.* 4. 6. X.

ſpoken,

Sermon VI. spoken, and shewed the necessity of it, I am now to speak of Humility, as it concerns our selves, which will be found no less necessary than the former.

3. This Humility is of two sorts, the first is the having a mean and low opinion of our selves, the second is the being content that others should have so of us. The first of these is contrary to Pride, the other to vain glory. And that both these are absolutely necessary to Christians I am now to shew you; which will I conceive, best be done by laying before you first, the sin; secondly, the danger; thirdly, the folly of the contrary vices.

The great sin of Pride.

4. And first, for Pride; the sin of it is so great, that it cast the Angels out of Heaven, and therefore if we may judge of sin by the punishment, it was not only the first, but the greatest sin that ever the Devil himself hath been guilty of: But we need no better proof of the hainousness of it, than the extreme hatefulness of it to God; which besides that instance of his punishing the Devil, we may frequently find in the Scriptures, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord.* And again Chap. 6. 16. where there is mention of several things the Lord hates, a proud look is set as the first of them; so *Jam.* 4. 7. *God resisteth the proud*; and divers other texts there are to the same purpose, which shews the great hatred God bears to this sin of Pride. Now since it is certain,

tain, God who is all goodneſs hates nothing but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt be a great degree of evil. Sunday VI.

5. But ſecondly, PRIDE is not only very ſinful, but very dangerous; and that firſt, in reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. *The danger. Drawing into other ſins.* 1. 2.

Firſt, pride draws us to other ſins, wherein it ſhews it ſelf indeed to be the direct contrary to humility; for as that is the root of all Vertue, ſo is this of all vice. For he that is proud ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other Rules or Laws than what he makes to himſelf. The ungodly, ſays the Pſalmiſt, *is ſo proud that he careth not for God, Pſal.* 10. 4. where you ſee, it is his pride that makes him deſpiſe God. And when a man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride; as firſt Anger, which the Wiſe man ſets as the effect of Pride, *Prov.* 21. 24. calling it proud wrath; ſecondly, ſtrife and contention; which he again notes to be the off-ſpring of Pride, *Prov.* 13. 10. *Only by pride cometh contention.* And both theſe are indeed moſt natural effects of pride: For he that thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others, and therefore cannot but rage and quarrel whenever he thinks

Sunday VI. thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that pride not only betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

Frustrating of remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes Gods meaning, and thinks all the mercies he receives are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side God use him more sharply and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hating of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of correction or exhortation; corrections from man will sure never work more on a proud heart, than those from God, for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore instead of confessing or amending the fault, he falls to reproaching his reprover as

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an over-buſie or cenſorious perſon, and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now one that thus ſtubbornly reſiſts all means of cure, muſt be concluded in a moſt dangerous eſtate. Doctrine VI.

7. But beſides this danger of ſin, I told you there was another, that of punishment; and of this there will need little proof, when it is conſidered, that God is the proud mans profeſt enemy, that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath ſo mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe Texts which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* again, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the proud man, they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar*, *Dan* 4. who though a King, the greateſt in the world, yet for his pride was driven from among men to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary judgments even in this life. Belonging to punishment. b.

But

Sunday VI. But if it ſhould not, let not the proud man think that he hath eſcaped Gods vengeance, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into Hell, let no man hope to ſpeed better.

3. *The folly.* 8. In the third place I am to ſhew you the great folly of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof men uſe to be proud; they are of three ſorts, either thoſe which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

a. *In reſpect of the goods of Nature.* 9. By the goods of Nature, I mean Beauty, Strength, Wit, and the like, and the being proud of any of theſe is a huge folly. For firſt, we are very apt to miſtake and think our ſelves handſome or Witty when we are not, and then there cannot be a more ridiculous folly than to be proud of what we have not, and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe; and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable amongſt all men, than a proud fool; yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgment of himſelf being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in judging, yet what is there in any of theſe natural endowments which is worth the being proud,

proud, there being ſcarce any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the Lily, and the redneſs of the Roſe exceed the white and red of the faireſt face? What a multitude of creatures is there, that far ſurpaſs man in ſtrength and ſwiftneſs? And divers others there are, which as far as concerns any uſeful end of theirs, act much more wiſely than moſt of us; and are therefore oftentimes in Scripture propoſed to us by way of Example. It is therefore ſurely great unreaſonableneſs for us to think highly of our ſelves for ſuch things as are common to us with beaſts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and loſt by ſundry means; a phrenzy will deſtroy the rareſt wit; a ſickneſs decay the freſheſt beauty, the greateſt ſtrength, or however old age will be ſure to do all. And therefore to be proud of them is again a folly in this reſpect. But laſtly, whatever they are, we gave them not to our ſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them. Sunday VI.

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; by them I mean wealth and honour, and the like; for it is ſure, they add nothing of true worth to the man; ſomewhat of outward *The goods of fortune.* b.

Sunday VI. pomp and bravery they may help him to, but that makes no change in the perſon. You may load an aſs with money, or deck him with rich Trappings, yet ſtill you will not make him a whit the nobler kind of beaſt by either of them. Then ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all, but as Stewards, to lay out for our Maſters uſe, and therefore ſhould rather think how to make our accounts, than pride our ſelves in our receipts. Laſtly, whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride.

c. *The goods of Grace.* 11. The third is that of the goods of Grace; that is, any vertue a man hath. And here I cannot ſay, but the things are very valuable, they being infinitely more precious than all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not only in the foregoing reſpect, that we help not our ſelves to it, grace being above all things

things moſt immediately Gods work in us, but eſpecially in this, that the being proud of Grace is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Matth.* 25. 28. the talent was taken from him who had only put it to no uſe at all, how ſhall he hope to have it continued to him that hath put it to ſo ill, that inſtead of trading with it for God, hath trafficked with it for Satan? And as he will loſe the Grace for the future, ſo he will loſe all the reward of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them; that pride ſhall be charged on him to his deſtruction, but the good ſhall never be remembred to his reward. And this proves it to be a moſt wretched folly to be proud of grace. It is like that of children, that pull thoſe things in pieces they are moſt fond of, but yet much worſe than that of theirs, for we not only loſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo, there being nothing that ſhall be ſo ſadly reckoned for in the next world as the abuſe of Grace; and certainly there can be no greater abuſe of it than to make it ſerve for an end ſo directly contrary to that for which it was given, it being given to make us humble, not proud, to magnifie God, not our ſelves. Sunday VI.

Sunday VI. *Means of Humility.*

12. Having ſhewed you thus much of this ſin, I ſuppoſe it will appear very neceſſary to be eſchewed; to which purpoſe it will firſt be uſeful to conſider what hath been already ſaid concerning it, and that ſo ſeriouſly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin: ſecondly, to be very watchful over thine own heart, that it cheriſh not any beginnings of it; never ſuffer it to feed on the fancy of thy own worth; but whenever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. Thirdly, never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked than thy ſelf, that ſo thou mayeſt like the *Phariſee*, *Luke* 18. 11. extol thy ſelf for being better; but if thou wilt compare, do it with the Wiſe and Godly; and then thou wilt find thou comeſt ſo far ſhort as may help to pull down thy high eſteem of thy ſelf. Laſtly, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in ſpirit*, *Matth.* 5. 3. to whom the bleſſing even of Heaven it ſelf, is promiſed.

2. *Vain glory. Gal. 5. 26.* *The ſin.* 1.

13. The ſecond contrary to humility I told you was vain glory. That is, a great thirſt after the praiſe of men. And firſt, that this is a ſin, I need prove no otherwiſe, than by the words

words of our Saviour, *John* 5. 44. *How can ye believe, that receive honour one of another?* Where it appears, that it is not only a ſin, but ſuch an one, as hinders the receiving of Chriſt into the heart, for ſo believing there ſignifies. This then in the ſecond place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this Text, common experience ſhews, that whereever this ſin hath poſſeſſion, it endangers men to fall into any other. For he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, when ever the greateſt ſins come to be in faſhion and credit (as God knows many are now adays) he will be ſure to commit them rather than run the diſgrace of being too ſingle and preciſe; I doubt there are many conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of this ſin. Sunday VI. 2. *The danger.*

14. The third thing I am to ſhew, is the folly of it; and that will appear firſt, by conſidering what it is we thus hunt after, nothing but a little air, a blaſt, the breath of men, it brings us in nothing of real advantage: for I am made never the wiſer nor the better for a mans ſaying I am wiſe and good. Beſides, if I am commended, it muſt be either before 3. *The folly.* 4.

Sunday VI. my face or behind my back: if the former, it is very often flattery, and ſo the greateſt abuſe that can be offered, and then I muſt be very much a fool to be pleaſed with it. But if it be behind my back, I have not then ſo much as the pleaſure of knowing it; and therefore it is a ſtrange folly thus to purſue what is ſo utterly gainleſs. But ſecondly, it

b. is not only gainleſs, but painful and uneaſie alſo. He that eagerly ſeeks praiſe, is not at all maſter of himſelf, but muſt ſuit all his actions to that end, and inſtead of doing what his own reaſon and conſcience (nay perhaps his worldly conveniency) directs him to, he muſt take care to do what will bring him in commendations, and ſo enſlave himſelf to every one that hath but a tongue to commend him. Nay, there is yet a further uneaſineſs in it, and that is, when ſuch a man fails of his aim, when he miſſes the praiſe, and perhaps meets with the contrary reproach, (which is no mans lot more often than the vain-glorious, nothing making a man more deſpiſed) then what diſturbances and diſquiets, and even tortures of mind is he under? A lively inſtance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had ſo much of this, upon *Abſoloms* deſpiſing his counſel, that he choſe to rid himſelf of it, by hanging himſelf. And ſure this painfulneſs that thus attends this ſin is ſufficient proof of the folly of it. Yet this is not all,

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it is yet further very hurtful. For if this vain-glory be concerning any good, or Chriſtian Action, it deſtroys all the fruit of it; he that prayes or gives alms to be ſeen of men, *Mat.* 6. 2. muſt take that as his reward, *Verily I ſay unto you, they have their reward*; they muſt expect none from God, but the portion of thoſe Hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly to make ſuch an exchange. It is like the Dog in the Fable, who ſeeing in the water the ſhadow of that meat he held in his mouth, catcht at the ſhadow, and ſo let go his meat. Such dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only loſe thoſe eternal joys, but procure to our ſelves the contrary eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But if the vain glory be not concerning any vertuous action, but only ſome indifferent thing, yet even there alſo it is very hurtful; for vain-glory is a ſin that whereſoever it is placed, endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that of all other ſins it ſtands the moſt in its own light, hinders it ſelf of that very thing it purſues. For there are very few that thus hunt after praiſe, but they are diſcerned to do ſo, and that is ſure to eclipſe what ever Sunday VI.

Sunday VI. praiſe-worthy thing they do, and brings ſcorn upon them inſtead of reputation. And then certainly we may juſtly condemn this ſin of folly which is ſo ill a manager even of its own deſign.

Helps against vain glory.

15. You have ſeen how wretched a thing this vain glory is in theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it, to which it will be neceſſary to add, 1. firſt, a great watchfulneſs over thy ſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the praiſe of men, or even in the moſt indifferent action, look whether thou have not too eager a deſire of it, and if thou findeſt thy ſelf inclined that way, have a very ſtrict eye upon it, and where ever thou findeſt it ſtirring, check and reſiſt it, ſuffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be thy Motive; in all indifferent things of common life let Reaſon direct thee: and though thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of common decency, yet never think any praiſe that comes in to thee from any thing of that kind worth the contriving for: Secondly, ſet up to thy ſelf another aim, 2. *viz.* that of pleaſing God: let that be thy enquiry when thou goeſt about any thing; whether it be approved by him. And then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And

ſurely

ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. Thirdly, if at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf; but if it be Vertue thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome indifferent action; then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one, (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling in ſtead of rejoycing, for then that wo of our Saviours belongs to thee, *Luke 6. 26. Wo unto you when men ſpeak well of you, for ſo did their Fathers to the falſe Prophets*; and there is not a greater ſign of a hardned heart, than when men can make their ſins the matter of their glory. In the laſt place let thy prayers aſſiſt in the fight with this corruption. Sunday VI. 3. 4.

16. A ſecond VERTUE is MEEKNES, that is, a calmneſs and quietneſs of ſpirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exerciſed, either in reſpect of God, or his neighbour. That towards God I have already ſpoken of, under the head of Humility, and that towards Meekneſs. 5.

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Sunday VI. our neighbour, I ſhall hereafter.[275] All I have here to ſay of it is, how it becomes a duty to our ſelves; that it does, in reſpect of the great advantage we reap by it; which in meer kindneſs to our ſelves, we are to look after. And to prove that it brings us this great advantage, I need ſay no more, but that this meekneſs is that to which Chriſt hath pronounced a bleſſing, *Matth.* 5. 5. *Bleſſed are the meek*, and not only in the next world, but even in this too, *they ſhall inherit the earth.* Indeed none but the meek perſon hath the true enjoyment of any thing in the world, for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will raiſe ſtorms within their own breaſts. And ſurely whoever hath either in himſelf, or others obſerved the great uneaſineſs of this paſſion of anger,

Advantages of it.

a. cannot chuſe but think meekneſs a moſt pleaſant thing.

b. 17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *Learn of me*, ſaith he, *for I am meek and lowly in heart*, *Matth.* 11. 28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas anger gives us the fierceneſs and wildneſs of Savage beaſts. And accordingly

accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt. Sunday VI.

18. Farther yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors; how many men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely as much as a man is more honourable than a beaſt, a ſober man than a mad man, ſo much hath this vertue of Meekneſs the advantage of Honour above the contrary vice of Anger.

19. Again, meekneſs makes any condition tolerable and eaſie to be endured. He that meekly bears any ſuffering, takes off the edge of it that it cannot wound him; whereas he that frets and rages at it, whets it and makes it much ſharper than it would be; nay, in ſome caſes makes that ſo, which would not elſe be ſo at all, as particularly in the caſe of reproachful words, which in themſelves can do us no harm, they neither hurt our bodies nor leſſen our eſtates, the only miſchief they can do us is to make us angry, and then our anger may do us many more, whereas he that meekly paſſes them by, is never the worſe for them, nay the better; for he ſhall be rewarded by God for

that

Matt. 5. 12. Sunday VI. that patience. Much more might be ſaid to recommend this vertue to us, in reſpect of our own preſent advantage, but I ſuppoſe this may ſuffice to perſwade men to eſteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural conſtitutions, and the like; yet ſure there is no man of ſo Cholerick a temper, but if he did heartily ſet about it, would find it were not impoſſible in ſome good meaſure to ſubdue it: but then he muſt be diligent in uſing means to that end. Divers of theſe means there are, I ſhall mention ſome few.

Means of obtaining it. 1. 20. As firſt, The imprinting deep in our minds the lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger. Secondly, to ſet before us 2. the example of Chriſt, who endured all reproaches, yea, torments with perfect patience, that was *led as a ſheep to the ſlaughter*, Iſaiah 53. 7. *That when he was reviled, reviled not again, when he ſuffered, threatned not*, 1 *Pet.* Heb. 12, 3. 2. 23. And if he, the Lord of glory, ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be 3. very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortifie all inward peeviſhneſs and frowardneſs of mind, which is a ſin in it ſelf, though it proceed no further, but will alſo be ſure, if it

it be cherished, to break out into open effects of anger. Therefore whenever thou findest the least arising of it within thee, make as much haste to check it as thou wouldst to quench a fire in thy house; but be sure thou bring no fuel to it, by entertaining any thoughts that may encrease it. And at such time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thy self too; therefore though thy heart be hot within, stifle the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to assist thee to overcome it. Fourthly, often remember how great punishments thy sins have deserved, and then, whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

Sunday VI.

Psalm. 39, 4. 5.

4.

21. The third Vertue is CONSIDERATION, and this in a most special manner we owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this Consideration is either of our State or of our Actions. By our State, I mean what our condition is to God-ward, whether it be such that we may reasonably conclude our selves in his favour. This it much concerns us to consider and

Consideration. 2 Cor. xiii. 5. 2.

Of our State. 1.

Sunday VI. and examine, and that not by thoſe eaſie rules men are apt to frame to themſelves, as whether they believe that Chriſt died for their ſins; that they are of the number of the elect, and ſhall certainly be ſaved: if theſe and the like were all that were required to put us into Gods favour, none but ſome melancholy perſon could ever be out of it; for we are apt enough generally to believe comfortably of our ſelves. But the Rules God hath given us in his word are thoſe by which we muſt be tried at the laſt day, and therefore are certainly the only ſafe ones by which to try our ſelves now. And the ſum of thoſe are, that whoſoever continues in any one wilful ſin, is not in his favour, nor can, if he do ſo die, hope for any mercy at his hand. *1. Joh. 3. 10. Pſal. 5. 21. Jac. 2. 10.*

The Rule by which to try our State.

22. Now it is highly neceſſary we ſhould conſider what our condition is in this reſpect: for ſince our life is nothing but a puff of breath in our noſtrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that ſo in caſe we want at preſent that oyl in our Lamps wherewith we are to meet the Bridegroom, *Matth.* 25. 8. we may timely get it, and not for want of it be ever ſhut out like the fooliſh Virgins from his preſence. The neglect of this conſideration hath undone many ſouls, ſome by too eaſie a belief that they were in a good

The danger of inconſideration.

good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they should do as well as their neighbours, and so never enquiring farther; which wretched carelesness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the End; but in this far weightier matter we can generally be thus improvident. Sunday VI.

23. The second thing we are to consider, is our Actions, and those either before or after the doing of them. In the first place we are to consider before we act, and not to do any thing rashly or headily; but first, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly, and be assured of the lawfulness of the thing before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise

Our actions 2.

Before we do them. Eph. V. 22. 4.

Eph. 5, 10. 17.

Sunday VI. wise without it; a rash man we look upon as the next degree to a fool. And yet it is sure, there is not so much need of looking about us in any thing as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done.

b. 24. Secondly, We are to consider the actions when they are past also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; 1. if they be good, the recalling them helpeth us to the comfort of a good conscience, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if 2. they be bad, then it is especially necessary *Ps. 119, 59.* that we thus examine them, for without this it is impossible we should ever come to amendment, for unless we observe them to have been amiss, we can never think it *Jerem. 8, 6.* needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lye under.

Frequency of Consideration.

25. The oftner therefore we use this Consideration, the better, for the less likely it is that any of our sins shall escape our knowledge. It is much to be wisht that every man should

should thus every night try the actions of the day, that so, if he have done any thing amiss, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg Gods pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take an account of himself at all, will find this the easier course; it being much easier to do it so a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be considered, that every wilful sin must have a particular repentance before it can be pardoned, me-thinks men should tremble to sleep without that repentance; for what assurance hath any man that lies down in his bed, that he shall ever rise again? And then how dangerous is the condition of that man that sleeps in an unrepented sin? The weighing of these several Motives may be a means, by Gods blessing, to bring us to the practice of this duty of Consideration in all the parts of it. Sunday VI.

Danger of omitting it.

Sunday VII.

SUNDAY VII.

Of Contentedneſs and the contraries to it; Murmurings, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs; of duties which concern our Bodies; of Chaſtity, &c. Helps to it; of Temperance.

1. Contentedneſs.

Sect. 1. THE Fourth VERTUE is CONTENTEDNES, and this ſurely is a duty we muſt owe to our ſelves, it being that without which it is impoſſible to be happy. This Contentedneſs is a well-pleaſedneſs with that condition, whatever it is, that God hath placed us in, not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how pleaſant a vertue this is, may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart, it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

Contrary 1. to murmuring. Gen. &c.

2. And firſt it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read in ſeveral places of the book of *Exodus* and *Numbers*. And ſurely it is alſo very painful and uneaſie to a mans ſelf; for if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant*

pleaſant thing to be thankful, we may by the Rule of contraries conclude, it is a ſad and unpleaſant thing to be murmuring, and, I doubt not, every mans own experience will confirm the truth of it. Summary VII.

3. Secondly, It is contrary to Ambition; the ambitious man is always diſliking his preſent condition, and that makes him ſo greedily to ſeek a higher, whereas he that is content with his own, lies quiet out of the road of this temptation. Now Ambition is not only a great ſin in it ſelf, but it puts men upon many other: There is nothing ſo horrid, which a man that eagerly ſeeks greatneſs will ſtick at; lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his advancement; And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend ambition in its progreſs, beſides the great and publick ruines that uſually befal it in the end. And therefore ſure Contentedneſs is in this reſpect as well a Happineſs as a Vertue. To Ambition. 3.

4. Thirdly, It is contrary to Covetouſneſs; this the Apoſtle witneſſeth, *Heb.* 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as the direct contrary to covetouſneſs. But of this there needs not other Proof than common experi- To Covetouſneſs. 4.

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ence; for we ſee the covetous man never thinks he hath enough, and therefore can never be content; for no man can be ſaid to be ſo that thirſts after any thing he hath not. Now that you may ſee how excellent and neceſſary a vertue this is that ſecures us againſt covetouſneſs, it will not be amiſs a little to conſider the nature of that ſin.

Covetouſneſs contrary to our duty to God.

5. That it is a very great crime, is moſt certain, for it is contrary to the very foundation of all good life; I mean thoſe three great Duties, to God, to our Selves, to our Neighbours. Firſt, It is ſo contrary to our Duty
1. to God, that Chriſt himſelf tells us, *Luke 16. 13. We cannot ſerve God and Mammon*: he that ſets his heart upon wealth, muſt neceſſarily take it off from God. And this we
2. daily ſee in the covetous mans practice, he is ſo eager in the gaining of riches, that he
a. hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, Prayer and all duties of Religion muſt be neglected to attend it.
b. Nay, when the committing the greateſt ſin againſt God may be likely either to get or ſave him ought, his love of wealth quickly perſwades him to commit it.

To our Selves.

6. Secondly, It is contrary to the Duty we owe our Selves, and that both in reſpect of our Souls and Bodies. The covetous man de-
1. ſpiſes his Soul, ſells that to eternal deſtruction for a little pelf: for ſo every man does that by any

any unlawful means ſeeks to enrich himſelf; nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 *Cor.* 6. 10. Nor doth he only offend againſt his Soul but his Body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich Miſers, that I need not prove it to you. Sunday VII.

7. In the third place, Covetouſneſs is contrary to the duty we owe to our Neighbours. And that in both the parts of it, Juſtice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couzenage ſo common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps more than the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim.* 6. 10. *The love of money is the root of all evil.* And it is not much leſs uneaſie than wicked, for between the care of getting and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply con- *To our neighbour.* 1 *Sam.* 25. 11. *ſb.*

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cerned, as he tenders his happineſs either in this world or the next, to guard himſelf againſt this ſin, which he can no way do, but by poſſeſſing his heart with this vertue of contentedneſs.

3. *Contentedneſs contrary to envy.*

8. In the fourth place, it is contrary to envy, for he that is content with his own condition hath no temptation to envy anothers: How unchriſtian a ſin this of envy is, ſhall hereafter be ſhewed; At the preſent, I need ſay no more, but that it is alſo a very uneaſie one, it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of contentedneſs, which frees us from it. I ſuppoſe I have ſaid enough to make you think this a very lovely and deſirable Vertue. And ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to contentedneſs.

9. Firſt, To conſider, that whatever our eſtate and condition in any reſpect be, it is 1. that which is allotted us by God, and therefore is certainly the beſt for us, he being much better able to judge for us, than we for our ſelves; and therefore to be diſpleaſed at it, is in effect to ſay, we are wiſer than he. 2. Secondly, Conſider throughly the vanity of all worldly things, how very little there is in them, while we have them; and how uncertain we are to keep them; but above all, in how little ſtead they will ſtand us at

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the day of death or judgment, and then thou Sunday
canſt not think any of them much worth VII.
the deſiring, and ſo wilt not be diſcontented
for want of them. Thirdly, Suffer not thy 3.
fancy to run on things thou haſt not; many
have put themſelves out of love with what
they have, only by thinking what they want.
He that ſees his neighbour poſſeſs ſomewhat,
which himſelf hath not, is apt to think how
happy he ſhould be, if he were in that mans
condition, and in the mean time never
thinks of enjoying his own, which yet per-
haps in many reſpects may be much happier,
than that of his neighbours which he ſo much
admires. For we look but upon the outſide
of other mens conditions, and many a man
that is envied by his neighbours, as a won-
derful happy perſon, hath yet ſome ſecret
trouble, which makes him think much other-
wiſe of himſelf. Therefore never compare
thy condition in any thing with thoſe thou
counteſt more proſperous than thy ſelf, but
rather do it with thoſe thou knoweſt more
unhappy, and then thou wilt find cauſe to
rejoyce in thine own portion. Fourthly, Con- 4.
ſider how far thou art from deſerving any
good thing from God, and then thou canſt
not but with *Jacob*, *Gen.* 32. 10. confeſs
that thou art *not worthy of the leaſt of thoſe*
mercies thou enjoyeſt, and inſtead of mur-
muring that they are no more, wilt ſee reaſon
to admire, and praiſe the bounty of God,

Sunday VII. that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in Heaven: look upon that as thy home, on this world only as an Inn, where thou art fain to take up in thy paſſage; and then as a Traveller expects not the ſame coveniences at an Inn, that he hath at home; ſo thou haſt reaſon to be content with whatever entertainment thou findeſt here, knowing thou art upon thy journey to a place of infinite happineſs, which will make an abundant amends for all the uneaſineſs, and hardſhip thou canſt ſuffer in the way. Laſtly, Pray to God, from whom all good things do come, that he will to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

6.

Diligence. Col. IX. 10.

10. A fifth Duty is DILIGENCE: this is made up of two parts, watchfulneſs, and induſtry, and both theſe we owe to our Souls.

Watchfulneſs againſt ſin. 1 Theſ. V. 6. Matth. XXVI. 41.

11. Firſt, Watchfulneſs, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls, but ſin, this watchfulneſs is principally to be employed againſt that: And as in a beſieged City where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, wherever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful: Obſerve therefore carefully to what ſins

either

either thy natural temper, thy company, or thy course of life do particularly incline thee, and watch thy self very narrowly in those; yet do not so lay out all thy care on those, as to leave thy self open to any other, for that may give Satan as much advantage on the other side; but let thy watch be general, against all sin, though in a special manner against those, which are like oftenest to assault thee. Sunday VII.

12. The second part of diligence, is industry or labour, and this also we owe to our Souls, for without it they will as little prosper as the vineyard of the sluggard; which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the encreasing and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the Natural *I* mean its faculties or reason, wit, memory, and the like; by the Divine *I* mean the graces of God, which are not the Souls Natural portion, but are given immediately by God; and both these we are to take care to improve, they being both talents intrusted to us for that purpose. *Industry in improving gifts. 2. Sect. 1. 5.*

13. The way of improving the Natural is by imploying them so, as may bring in most honour to God: we must not let them lie idle by us through sloth, neither must we overwhelm them with intemperance, and brutish *Of Nature.* *Prov. 24. 1. Hos. 4. 11.*

Sunday VII. brutiſh pleaſures, which is the cauſe of too many, but we muſt employ them, and ſet them on work. But then we muſt be ſure it be not in the Devils ſervice; like many, who ſet their wit only to the profaning of God, or cheating their neighbours, and ſtuffe their memories with ſuch filthineſs, as ſhould never once enter their thoughts; our uſe of them muſt be ſuch, as may bring in moſt glory to God, moſt benefit to our neighbours, and may beſt fit us to make our accounts, when God ſhall come to reckon with us for them.

of Grace. 14. But the other part of the Souls riches, is yet more precious, that is, Grace, and of this we muſt be eſpecially careful, to husband and improve it. This is a duty expreſly commanded us by the Apoſtle, 2 *Pet.* 3. 18. *Grow in grace.* And again in the firſt Chapter of that Epiſtle, verſe 5. *Give all diligence to add to your faith vertue, and to vertue knowledge*, &c. Now the eſpecial means of im-
1. proving grace is by imploying it, that is, by doing thoſe things, for the enabling of us whereunto it was given us: This is a ſure means, not only in reſpect of that eaſineſs, which a cuſtom of any thing brings in the doing of it, but principally, as it hath the promiſe of God, who hath promiſed, *Matth.* 25. 29. That *to him that hath* (that is, hath made uſe of what he hath) *ſhall be given, and he ſhall have abundance.* He that diligently and faithfully employs the firſt beginnings of Grace,

Grace, ſhall yet have more, and he that in like manner husbands that more, ſhall yet have a greater degree; ſo that what *Solomon* ſaith of temporal riches, is alſo true of ſpiritual, *The hand of the diligent maketh rich. Prov.* 10. 4. Number VII.

15. Therefore whenever thou findeſt any good motions in thy heart, remember that is a ſeaſon for this ſpiritual husbandry: If thou haſt but a check of conſcience againſt any ſin thou liveſt in, drive that on till it come to a hatred; and then that hatred, till it come to reſolution; then from that reſolution, proceed to ſome endeavours againſt it. Do this faithfully, and ſincerely, and thou ſhalt certainly find the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome Victory over it. Yet to this induſtry thou muſt not fail to add thy prayers alſo, there being a promiſe that God will *give the holy ſpirit to them that ask it, Matth.* 7. 11. And therefore they that ask it not, have no reaſon to expect it. But it muſt be aſked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious than all the world, both in reſpect of its own worth, and its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs, than all temporal bleſſings, or elſe we ſhew our ſelves deſpiſers of it. *To improve good motions.* 2.

16. Having

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16. Having directed you to the means of improving grace, I ſhall, to quicken you to it, mention the great danger of the contrary; and that is not as in other things, the loſing only thoſe further degrees, which our induſtry might have helped us to, but it is the loſing even of what we already have; *For from him that hath not* (that is again, hath not made uſe of what he hath) *ſhall be taken away even that which he hath, Matth. 25. 29.* God will withdraw the grace which he ſees ſo neglected, as we ſee in that parable; the Talent was taken from him that had only hid it in a Napkin, and had brought in no gain to his Lord. And this is a moſt ſad puniſhment, the greateſt that can befal any man, before he comes to Hell, indeed it is ſome kind of foretaſte of it, it is the delivering him up to the power of the Devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned. And it is alſo the binding a man over to that fuller portion of wretchedneſs in another world; for that is the laſt doom of the unprofitable ſervant, *Matt. 25. 30. Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VER-

The danger of the contrary.

a. 1 Joh. 8.

b. Luc. XI, 25, 26. 2. Pet. 2. 20.

c. Heb. 6. 8.

TUES

TUES which reſpect our SOULS, I come now to thoſe which concern our BODIES. Sunday VII. II.

17. The firſt of which is CHASTITY or PURITY, which may well be ſet in the front of the duties we owe to our bodies, ſince the Apoſtle, 1 *Cor.* 6. 18. ſets the contrary as the eſpecial ſin againſt them, *He that committeth fornication, ſinneth againſt his own body.* Chaſtity. X.

18. Now this vertue of chaſtity conſiſts in a perfect abſtaining from all kinds of uncleanneſs, not only that of adultery, and fornication, but all other more unnatural ſorts of it committed either upon our ſelves, or with any other. In a word all acts of that kind are utterly againſt Chaſtity, ſave only in lawful marriage. And even there men are not to think themſelves let looſe to pleaſe their brutiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage, which being theſe two, the begetting of Children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond, aiming only at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end to make marriage an occaſion of heightning and enflaming it. 1 *Cor.* VII. 2.

19. But this vertue of Chaſtity reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon *Uncleanneſs forbidden in the very loweſt degrees.*

our

Sunday VII. our eyes, according to that of our Saviour, *Matt.* 5. 28. *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart*; and upon our hand, as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*: so also upon our tongues, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth, Ephes.* 4. 29. Nay upon our very thoughts and fancies, we must not entertain any foul or filthy desires, not so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected that it is rather some outward restraint that keeps him from it, than the conscience of the sin. For if it were that, it would keep him from these too, these being sins also, and very great ones in Gods sight. Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easie to abstain from all, than to secure against the one, when the other is allowed. But above all, it is to be considered that even these lower degrees are such as make men very odious in Gods eyes, who seeth the heart, and loves none that are not pure there.

The mischiefs of it. 20. The loveliness of this Vertue of Chastity needs no other way of describing, than by considering the loathsomness and mischiefs of the contrary sin, which is first, very brutish:

tiſh: thoſe deſires are but the ſame that the beaſts have, and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency? When, if that be the meaſure, a Goat is the more excellent creature. But indeed they that eagerly purſue this part of Beſtiality, do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts: This ſin ſo clouds the underſtanding, and defaceth the reaſonable Soul. Therefore *Solomon* very well deſcribes the young man that was going to the harlots houſe, *Prov.* 7. 22. *He goeth after her as an Ox goeth to the ſlaughter.* Damage VII. *To the Soul.*

21. Nor ſecondly, are the effects of it better to the body than to the mind. The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the body. And alas, how many are there that have thus made themſelves the Devils Martyrs? Suffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe. *To the Body.*

22. But thirdly, Beſides the natural fruits of this ſin, it is attended with very great and heavy Judgments from God; the moſt extraordinary and miraculous Judgment that ever befel any place, Fire and Brimſtone *The judgments of God againſt it. Gen.* xix. 24.

from

Sunday VII. from Heaven upon *Sodom* and *Gomorrha*, was for this ſin of uncleanneſs: And many examples likewiſe of Gods vengeance may be obſerved on particular perſons, for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act, *Numb.* 25. 8. And no perſon that commits the like, hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of uncleanneſs is a kind of ſacriledge, a polluting thoſe bodies which God hath choſen for his Temples, and therefore no wonder, if it be thus heavily puniſhed.

It ſhuts out from Heaven.

23. Laſtly, This ſin ſhuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any liſt of thoſe ſins, which bar men thence, but this of uncleanneſs hath a ſpecial place in it. Thus it is, *Gal.* 5. 19. and ſo again, 1 *Cor.* 6. 9. If we will thus pollute our ſelves, we are fit company only for thoſe black ſpirits, the Devil and his Angels, and therefore with them we muſt expect our portion, where our flames of luſt ſhall end in flames of fire.

Helps to Chaſtity.

24. All this laid together, may ſurely recommend the vertue of Chaſtity to us, for the preſerving of which we muſt be very careful,

careful, firſt, to check the beginnings of the temptation, to caſt away the very firſt fancy of luſt with indignation; for if you once fall to parley and talk with it, it gains ſtill more upon you, and then it will be harder to reſiſt; Therefore your way in this temptation is to fly rather than fight with it. This is very neceſſary, not only that we may avoid the danger of proceeding to act the ſin, but alſo in reſpect of the preſent fault of entertaining ſuch fancies, which of it ſelf, though it ſhould never procced further is, as hath been ſhewed, a great abomination before God. Secondly, have a ſpecial care to fly idleneſs, which is the proper ſoyl for theſe filthy weeds to grow in, and keep thy ſelf alwayes buſied in ſome innocent or vertuous imployment; for then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thy ſelf to recal any unclean paſſages of thy former life with delight, for that is to act over the ſin again, and will be ſo reckoned by God; nay, perhaps thus deliberately to think of it may be a greater guilt than a raſh acting of it. For this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. Fourthly, forbear the company of ſuch light and wanton perſons, as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the Spirit of Purity, eſpecially at the time of any

Sunday VII.

1. 2. 3. 4. 5.

Sunday VII. preſent temptation. Bring the unclean Devil to Chriſt to be caſt out, as did the man in the Goſpel; and if it will not be caſt out with
6. Prayer alone, add Faſting to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The laſt remedy, when
7. the former prove vain, is Marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of falling for want of ſobriety in the uſe of Marriage. But this I have toucht on already, and therefore need add no more but an earneſt intreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it, but rather make them abhorr that ſhameleſs impudence of the world, that can make light of this ſin againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and adulterers God will judge, Heb.* 13. 4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

2. Temperance. 25. The ſecond VERTUE that concerns our bodies is TEMPERANCE: And the exerciſes of that are divers, as firſt, Temperance in Eating; ſecondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I ſhall ſpeak of them ſeverally; and firſt of temperance in Eating. This temperance is obſerved when

A. In Eating

our

our eating is agreeable to thoſe ends to which eating is by God and Nature deſigned; thoſe are firſt, the being; ſecondly, the well-being of our bodies. Sunday VII. *Ends of eating.*

26. Man is of ſuch a frame that Eating becomes neceſſary to him for the preſerving his life; hunger being a natural diſeaſe which will prove deadly if not prevented, and the only phyſick for it is eating, which is therefore become a neceſſary means of keeping us alive. And that is the firſt end of eating; and as men uſe not to take Phyſick for pleaſure, but remedy, ſo neither ſhould they eat. *Preſerving of life.*

27. But ſecondly, God hath been ſo bountiful as to provide not only for the being, but the well-being of our bodies, and therefore we are not tyed to ſuch ſtrictneſs, that we may eat no more than will juſt keep us from ſtarving, but we may alſo eat whatſoever either for kind or quantity moſt tends to the health and welfare of them: Now that eating which is agreeable to theſe ends, is within the bounds of temperance, as on the contrary whatſoever is contrary to them, is a tranſgreſſion againſt it; he therefore that ſets up to himſelf other ends of eating, as either the pleaſing of his taſte, or (what is yet worſe) the pampering of his body, that he may the better ſerve his luſt, he directly thwarts and croſſes theſe ends of God; for he that hath thoſe aims doth that which is very contrary to health, yea, to life it ſelf, *Of Health.*

Sunday VII. as appears by the many diſeaſes and untimely deaths which ſurfeiting and uncleanneſs daily bring on men.

Rules of Temperance in Eating.

18. He therefore that will practiſe this Vertue of Temperance, muſt neither eat ſo much, nor any of ſuch ſorts of meat (provided he can have other) as may be hurtful to his health: what the ſorts or quantities ſhall be, is impoſſible to ſet down, for that differs according to the ſeveral conſtitutions of men, ſome men may with temperance eat a great deal, becauſe their ſtomachs require it; when another may be guilty of intemperance in eating but half ſo much, becauſe it is more than is uſeful to him. And ſo alſo for the ſort of meat, it may be niceneſs and luxury for ſome to be curious in them, when yet ſome degree of it may be neceſſary to the infirmities of a weak ſtomach, which not out of wantonneſs but diſeaſe cannot eat the courſer meats. But I think it may in general be ſaid, that to healthful bodies the plaineſt meats are generally the moſt wholeſome, but every man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful that he never ſuffer himſelf to be enſlaved to his palate, for that will be ſure to ſatisfie it ſelf, whatever becomes of health or life.

Means of it.

29. To ſecure him the better, let him conſider, Firſt, how unreaſonable a thing it is that the whole body ſhould be ſubject to this one

one Senſe of Taſting, that it muſt run all hazards only to pleaſe that. But it is yet much more ſo, that the divineſt part, the Soul, ſhould alſo be thus enſlaved; and yet thus it is in an intemperate perſon, his very ſoul muſt be ſacrificed to this brutiſh appetite; for the ſin of intemperance. though it be acted by the Body, yet the Soul muſt ſhare in the eternal puniſhment of it. Secondly, Conſider how extreme ſhort and vaniſhing this pleaſure is, it is gone in a moment, but the pains that attend the exceſs of it are much more durable, and then ſurely it agrees not with that common reaſon, wherewith, as men, we are indued, to ſet our hearts upon it. But then in the third place, it agrees yet worſe with the temper of a Chriſtian, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joys he looks for in another world, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures, which beaſts are as capable of as we, and to them we may well be contented to leave them, it being the higheſt their natures can reach to; but for us who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of Gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it. *Take heed to your ſelves that your hearts be not over-charged with*

Sunday VIII.

2.

3.

4.

Sunday VIII. *ſurfeiting*, &c. *Luke* 21. 34. And you know what was the end of the rich glutton, *Luke* 16. He that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue*. So much for that firſt ſort of Temperance, that of Eating.

SUNDAY VIII.

Of Temperance in Drinking, Falſe Ends of drinking, viz. *Good-fellowſhip, putting away Cares*, &c.

B. *Temperance in drinking.*

Sect. 1. THE ſecond is Temperance in Drinking: and the ends of eating and drinking being much the ſame, I can give no other direct rules in this, than what were given in the former, to wit, that we drink neither of ſuch ſorts of liquor, nor in ſuch quantities as may not agree with the right ends of drinking, the preſerving our lives and healths: Only in this there will be need of putting in one Caution; for our underſtandings being in more danger to be hurt by drinking than meat, we muſt rather take care to keep that ſafe, and rather not drink what we might ſafely in reſpect of our health, if it be in danger to diſtemper our reaſon. This I ſay, becauſe it is poſſible ſome mens brains may be ſo weak that their heads cannot bear that ordinary

ordinary quantity of drink which would do their bodies no harm. And whoever is of this temper muſt ſtrictly abſtain from that degree of drink, or that ſort of it which he finds hath that effect, yea, though it do in other reſpects appear not only ſafe but uſeful to his health. For though we are to preſerve our healths, yet we are not to do it by a ſin, as drunkenneſs moſt certainly is. Sunday VIII.

2. But alas! of thoſe multitudes of drunkards we have in the world, this is the caſe but of very few, moſt of them going far beyond what their health requires, yea, or can bear, even to the utter deſtruction thereof. And therefore it is plain, men have ſet up to themſelves ſome other ends of drinking than thoſe allowable ones forementioned; it may not be amiſs a little to explain what they are, and withal to ſhew the unreaſonableneſs of them. *Falſe ends of drinking.*

3. The firſt, and moſt owned, is that which they call Good-fellowſhip; one man drinks to keep another company at it. But I would ask ſuch a one, whether if that man were drinking rank poyſon he would pledge him for company? If he ſay he would not, I muſt tell him, that by the very ſame, nay, far greater reaſon, he is not to do this. For immoderate drinking is that very poyſon; perhaps it doth not always work death immediate (yet there want not many inſtances of its having done even that, very many have *Good Fellowſhip.*

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died in their drunken fit) but that the cuſtom of it does uſually bring men to their ends, is paſt doubt; and therefore though the poyſon work ſlowly, yet it is ſtill poyſon. But however, it doth at the preſent work that which a wiſe man would more abhorr than death; it works madneſs, and phrenzy, turns the man into a beaſt, by drowning that reaſon which ſhould difference him from one. Certainly the effects of drink are ſuch, that „ had being drunk been firſt enjoyned as a pu„ niſhment, we ſhould have thought him a „ more than ordinary Tyrant that had invented it.

Preſerving of kindneſs. 2.

4. A ſecond end of drinking is ſaid to be the maintaining of friendſhip, and kindneſs amongſt men. But this is ſtrangely unreaſonable, that men ſhould do that towards the maintaining of friendſhip, which is really the greateſt miſchief that can be done to any man. Did ever any think to befriend a man by helping to deſtroy his eſtate, his credit, his life? Yet he that thus drinks with a man does this and much more; he ruines his reaſon, yea, his ſoul, and yet this muſt be called the way of preſerving of friendſhip. This is ſo ridiculous, that one would think none could own it but when he were actually drunk. But beſides, alas! experience ſhews us, that this is fitter to beget quarrels than preſerve kindneſs, as the many drunken brawls we every day ſee, with the wounds, and

ſome-

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ſometimes murders that accompany them, do witneſs.

Chearing the ſpirits.

5. A third end is ſaid to be the chearing of their ſpirits, making them merry and jolly. But ſure if the mirth be ſuch that reaſon muſt be turned out of doors before it begin, it will be very little worth; one may ſay with *Solomon*, Eccleſ. 2. 2. *The laughter of ſuch fools is madneſs.* And ſure they that will be drunk to put themſelves in this temper, muſt by the ſame reaſon be glad of a Frenzy, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome mad pranks they play in their jollity, they bring miſchief upon themſelves, but however certainly in another, where this mirth will be ſadly reckoned for.

Putting away cares.

6. A fourth end is ſaid to be the putting away of cares: but *I* ſhall ask what thoſe cares are? Be they ſuch as ſhould be put away? Perhaps they are ſome checks and remorſes of conſcience, which muſt be thus charmed. And *I* doubt this hath proved too effectual with many to the laying them aſleep. But this is the wickedeſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their

mouths

Sunday VIII. mouths for a while, but they will one day cry the louder for it. Suppoſe a Thief or a Murderer knew he were purſued to be brought to juſtice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his eſcape? Or would you not think him deſperately mad, if he did? Yet this is the very caſe here; Thy conſcience tells thee of thy danger, that thou muſt ere long be brought before Gods judgment-ſeat; and is it not madneſs for thee, inſtead of endeavouring to get thy pardon, to drink away the thought of thy danger? But in the ſecond place, ſuppoſe theſe cares be ſome worldly ones, and ſuch as are fit to be put away; then for ſhame do not ſo diſgrace thy Reaſon, thy Chriſtianity, as not to let them be as forcible to that end as a little drink. Thy reaſon will tell thee it is in vain to care, where care will bring no advantage: and thy Chriſtianity will direct thee to one on whom thou mayeſt *ſafely caſt all thy cares, for he careth for thee*, 1 *Pet.* 5. 7. And therefore unleſs thou meaneſt to renounce being both a man and a Chriſtian, never betake thee to this pitiful ſhift to rid thee of thy cares. But beſides, this will not do the deed neither, for though it may at the preſent, whilſt thou art in the height of the drunken fit, keep thee from the ſenſe of thy cares, yet when that is over, they will return again with greater

greater violence; and, if thou haſt any conſcience, bring a new care with them, even that which ariſeth from the guilt of ſo foul a ſin. Number VIII.

7. A fifth end is ſaid to be the paſſing away of Time. This, though it be as unreaſonable as any of the former, yet, by the way, it ſerves to reproach idleneſs, which is, it ſeems, ſo burdenſome a thing, that even this vileſt employment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However it is in all a moſt unreaſonable one, for there is no man but he may find ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however there is no man but hath a Soul, and if he will look carefully to that, he need not complain for want of buſineſs; where there are ſo many corruptions to mortifie, ſo many inclinations to watch over, ſo many temptations (whereof this of drunkenneſs is not the leaſt) to reſiſt; the Graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient employment; for all theſe require time, and ſo men at their deaths find; for then thoſe that have all their lives made it their buſineſs to drive away their time, would then give all the world to redeem

Paſſing away of time.

Eph. v. 16.

Sunday VIII. deem it. And ſure where there is much leiſure from worldly affairs, God expects to have the more time thus employed in ſpiritual exerciſes. But it is not likely thoſe meaner ſort of perſons, to whom this book is intended, will be of the number of thoſe that have much leiſure, and therefore I ſhall no farther inſiſt on it, only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to imploy to the benefit of their Souls, and not to beſtow it to the ruine of them, as they do, who ſpend it in drinking.

Preventing reproach. 8. A ſixth end is ſaid to be the preventing of that reproach which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in anſwer to this, I ſhall firſt ask, what is the harm of ſuch reproach? Sure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrays us to. Nay, if we will take our Saviours word, it is a happineſs. *Bleſſed*, ſaith he, *are ye when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Matth. 5. 11. And S. *Peter* tells us, 1 Pet. 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye:* and ſure to be reproached for obedience to any command of Chriſts, is to be reproached for his Name. Secondly, Let it be remembred that at our Baptiſm we ſolemnly renounced the world; and ſhall we now ſo far conſider it, as for a few ſcoffs of it to run our ſelves on all the temporal

temporal evils before mentioned; and which is much worſe, the wrath of God and eternal deſtruction? But Thirdly, if you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is as if all the mad-men in the world ſhould agree to count themſelves the only ſober perſons, and all others mad, which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mark.* 8. 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: but whoever will not here own him, that is, cleave faſt to his commands, notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of Fools and mad-men, deſerves well to have it befall him: But after all this, it

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Sunday VIII. it is not ſure that even theſe will deſpiſe thee for thy ſobriety, it is poſſible they may ſeem to do ſo to fright thee out of it; but if their hearts were ſearched, it would be found they do even againſt their wills bear a ſecret reverence to ſober perſons, and none fall more often under their ſcorn and deſpiſing, than thoſe that run with them to the ſame exceſs of riot; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

Pleaſure of the drink. 9, There is a ſeventh end, which though every man thinks too baſe to own, yet it is too plain it prevails with many; and that is the bare pleaſure of the drink: but to theſe I confeſs it will not be fit to ſay much, for he that is come to this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing can be ſaid: yet let me tell even this man, that he of all others hath the moſt means of diſcerning his fault; for this being ſuch a ground of drinking as no body will own, he is condemned of himſelf; yea, and all his fellow-drunkards too; for their denying it, is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* were called a prophane perſon, *Heb.* 12. 16. for *ſelling but his birth-right for a meſs of pottage*, and that too when he had the neceſſity of hunger upon him; what name of reproach can be bad enough for him who ſells his health, his reaſon, his God, his Soul for a cup of drink, and that

that when he is ſo far from needing it, that perhaps he hath already more than he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in this ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loath; it being daily ſeen that thoſe which firſt were drawn into the ſin for the love of the company, at laſt continue in it for love of the drink. Sunday VIII.

10. I can think but of one end more, that is, that of Bargaining. Men ſay it is neceſſary for them to drink in this one reſpect of trading with their neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end than all the reſt, for the bottom of it is an aim of cheating and defrauding others; we think when men are in drink we ſhall the better be able to over-reach them; and ſo this adds the ſin of couſenage and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were only the diſpatch of bargains were aimed at, we ſhould chuſe to take men with their wits about them: therefore the taking them when drink hath diſtempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker-brain'd, and becomes drunk firſt, *Bargaining.*

and

Sunday VIII. and then he gives the other that opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; for if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked an one as is the couſening and defrauding of our brethren.

Degrees of this ſin. 11. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe Motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only

1. that huge degree of drunkenneſs which makes men able neither to go nor ſpeak,

2. which is to be lookt on as a ſin, but all lower degrees, which do at all work upon the underſtanding, whether by dulling it and making it leſs fit for any imployment, or by making it too light and aiery, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming men into rage and fury. Theſe or whatever elſe make any change in the man, are to be reckoned in to this ſin of drunkenneſs;

3. Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment, is a ſin, though by the ſtrength of a mans brain it makes not the leaſt change in him, and therefore thoſe that are not actually drunk, yet can ſpend whole days, or any conſiderable part of them in drinking, are ſo far from being innocent, that that greater wo belongs to them which is

pro-

pronounced, *Isa.* 5. 22. against those that are mighty to drink. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his imployment is still but the same with him that is the most sottishly drunk, that is to pour down drink. Sunday VIII.

12. Nay, this man is guilty of the greatest waste; First, of the good creatures of God; That drink which is by Gods providence intended for the refreshing and relieving of us, is abused and mis-spent when it is drunk beyond that measure which those ends require; and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest hath the most of that guilt. But in the second place, this is a waste of that which is much more precious, our time, which is allowed us by God to work out our Salvation in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides he that thus drinks, though he escape being drunk himself, he is yet guilty of all the drunkenness that any of his company fall under; for he gives them encouragement to drink on by his Example, especially if he be one of any Authority; but if he be one *The great guilt of the strong drinker.*

Sunday VIII. whose company the rest are fond of, his company is then a certain ensnaring of them, for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger brain'd drinkers are guilty of, that is, the setting themselves purposely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others fall before them: This is a most horrible wickedness, it is the making our selves the Devils Factors, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others added to the excess in our selves. And though it be lookt upon in the world as a matter only of jest and merriment to make others drunk, that we may sport our selves with their ridiculous behaviour, yet that mirth will have a sad conclusion, there being a woe expressly threatned by God to this very sin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk, that thou mayest look on their nakedness:* And sure he buys his idle pastime very dear, that takes it with such a Wo attending it.

The great mischiefs of this sin.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular,

cular, because it is a sin so strangely reigning amongst us: no Condition, no Age, or Sex free from it, to the great dishonour of God, reproach of Christianity, and ruine not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more mischiefs in his understanding, his health, his credit, his estate, than this one doth. And we have reason to believe this sin is one of those common crying guilts which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under. Sunday VIII.

14. Therefore, Christian Reader, let me now intreat, nay conjure thee by all that tenderness and love thou oughtest to have to the honour of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; and then judge, whether there be any pleasure in this sin which can be any tolerable recompence for all those mischiefs it brings with it. I am confident no man in his wits can think there is, and if there be not, then be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant *Exhortation to forsake it.*

Sunday VIII. a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin; how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict temperance, which when thou haſt done thou wilt find thou haſt made, not only a gainful but a pleaſant exchange; for there is no man that hath tried both courſes, but his own heart will tell him there is infinitely more preſent comfort and pleaſure in ſobriety and temperance than ever all his drunken revels afforded him.

The difficulties of doing ſo conſidered.

15. The main difficulty is the firſt breaking off the cuſtom, and that ariſes partly from our ſelves; partly from others. That from our ſelves may be of two ſorts; the

Seeming neceſſity of drink.

firſt is, when by the habit of drinking, we have brought ſuch falſe thirſts upon our ſelves that our bodies ſeem to require it, and this wants nothing but a little patience to overcome. Do but refrain ſome few dayes, and it will afterwards grow eaſie; for the hardneſs ariſing only from cuſtom, the breaking off that does the buſineſs. If thou ſay, it is very uneaſie to do ſo, conſider, whether if thou had ſome diſeaſe which would certainly kill thee if thou didſt not for ſome little time refrain immoderate drinking, thou wouldſt not rather forbear than die. If thou wouldſt not, thou art ſo brutiſh a ſot, that it is in vain to perſwade thee; but if thou hadſt, then conſider how unreaſonable it is for thee not

to

to do it in this caſe alſo; the habit of drinking may well paſs for a mortal diſeaſe, it proves ſo very often to the body, but will moſt certainly to the Soul; and therefore it is madneſs to ſtick at that uneaſineſs in the cure of this, which thou wouldeſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered, for after thou haſt awhile refrained, it will be perfectly eaſie to do ſo ſtill. Sunday VIII.

16. The ſecond difficulty is that of ſpending the time, which thoſe that have made drinking their trade and buſineſs, know ſcarce how to diſpoſe of. But the very naming of this difficulty directs to the cure; get thee ſome buſineſs, ſomewhat to employ thy ſelf in, which, as I have already ſhewed, will be eaſily found by all ſorts of perſons; but thoſe meaner, to whom I now write, can ſure never want it ready at hand, they being generally ſuch as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that buſineſs they have, to follow that cloſe as they ought; and they will have little occaſion to ſeek out this way of ſpending their time. *Want of imployment.* 2.

17. There is another ſort of difficulty, which I told you ariſes from others, and that is either from their perſwaſions or reproaches. It is very likely, if thy old companions ſee thee *Perſwaſions and reproaches of men.* 2.

Sunday VIII. thee begin to fall off, they will ſet hard to thee, to bring thee back to thy old courſe, they will urge to thee the unkindneſs of forſaking the company of thy friends, the ſadneſs of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy, and if thou canſt not thus be won, they will affright thee with the reproach of the world, and ſo try if they can mock thee out of thy ſobriety.

The means of reſiſting them.

18. The way to overcome this difficulty is to foreſee it: therefore when thou firſt entreſt on thy courſe of temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) temptations, and that thou mayeſt make a right judgment, whether they be worthy to prevail with thee, take them before-hand and weigh them, conſider whether that falſe kindneſs that is maintained among men by drinking, be worthy to be compared with that real and everlaſting kindneſs of God, which is loſt by it; whether that fooliſh, vain mirth bear any weight with the preſent joys of a good conſcience here, or with thoſe greater of Heaven hereafter. Laſtly, whether the unjuſt reproach of wicked men, the ſhame of the world be ſo terrible, as the juſt reproof of thine own conſcience at the preſent, and that eternal confuſion of face that ſhall befal all thoſe, that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay

Weigh the advantages with the hurt.

in

in the ballance of the Sanctuary, but even in the ſcales of common reaſon. and ſure thou wilt be forced to pronounce, that the motives to temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly; and whenever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary. Sunday VIII. 3. 4.

19. But be ſure thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; for if once thou giveſt ground, thou art loſt, the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſſed to be reſolved upon great temperance, yet for want of this care, have adventured into the company of good fellows; when they have been there, they have at the firſt been over-intreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that floud of drink drowned all their ſober reſolutions. Therefore whoever thou art, that doſt really deſire to forſake the ſin, take care to avoid the occaſions and beginnings of it; to which end it will be good openly to declare and own thy pur- *Reject the temptation at the very beginning.*

Sunday VIII.

poſes of ſobriety, that ſo thou mayeſt diſcourage men from aſſaulting thee. But if either thou art aſhamed to own it, or ſeemeſt to be ſo, they will quickly make uſe of that ſhame to bring thee to break it.

The ſecurity of doing ſo.

20. If thou be thus wary to keep thee from the firſt beginnings, thou art then ſure never to be overtaken with this ſin; for it is like the keeping the out-works of a beſieged City, which, ſo long as they are ſtoutly defended, there is no danger; but if they be either ſurprized or yielded, the City cannot long hold out. The advice therefore of the Wiſe man is very agreeable to this matter, *Eccleſ.* 19. 1. *He that deſpiſeth ſmall things ſhall periſh by little and little.* But becauſe, as the *Pſalmiſt* ſaith, *Pſalm* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain*: therefore to this guard of thy ſelf add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace enable thee to reſiſt all temptations to this ſin.

The efficacy of theſe means if not hindred by love of the ſin.

21. If thou do in the ſincerity of thy heart uſe this means, there is no doubt but thou wilt be able to overcome this vice, how long ſoever thou haſt been accuſtomed to it; therefore if thou do ſtill remain under the power of it, never excuſe thy ſelf by the impoſſibility of the task, but rather accuſe the falſeneſs of thy own heart, that hath ſtill ſuch a love to this ſin, that thou wilt not ſet roundly to the means of ſubduing it. 22. Per-

Sunday VIII.

That love makes a man loth to believe its dangerous.

22. Perhaps the great commonneſs of the ſin and thy particular cuſtom of it may have made it ſo much thy familiar, thy boſom acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to ſpeak peace to thy ſelf, to hope that either this is no ſin, or at moſt but a frailty, ſuch as will not bar thee out of Heaven: but deceive not thy ſelf, for thou mayeſt as well ſay there is no Heaven, as that drunkenneſs ſhall not keep thee thence; I am ſure the ſame word of God which tells us there is ſuch a place of happineſs, tells us alſo that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenneſs is reckoned among thoſe works of the fleſh, which they that do *ſhall not inherit the Kingdom of God.* And indeed had not theſe plain texts, yet meer reaſon would tell us the ſame, that that is a place of infinite purity, ſuch as fleſh and bloud, till it be refined and purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* 15. 50. and if as we are meer men, we are too groſs and impure for it, we muſt ſure be more ſo when we have changed our ſelves into Swine, the fouleſt of beaſts, we are then prepared for the Devils to enter into, as they did in the herd, *Mark* 5. 13. and that not only ſome one or two, but a Legion; a troop and multitude of them. And of this we dayly

Sunday VIII. dayly see examples, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others: each act of drunkenness prepares a man not only for another of the same sin, but of others: lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretel to any, *Psalm* 69. 28. *The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou mayest still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rowse thee, and then thou wilt by sad experience find what now thou wilt not believe, *That the end of those things,* as the Apostle saith, *Rom.* 6. 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *fly from the wrath to come.* I have now done with this second part of Temperance, concerning Drinking.

SUN-

Sunday IX.

SUNDAY IX.

Temperance in Sleep; the rule of it, &c. Miſchiefs of ſloth, of Recreations, Cautions to be obſerved in them; of Apparel, &c.

Sect. 1. THE Third part of TEMPERANCE concerns SLEEP: And Temperance in that alſo muſt be meaſured by the end for which ſleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a Temper that continual labour and toil tires and wearies them out, Sleep comes as a medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion or works of our Calling require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice. *Sleep.* C.

2. By this therefore you may judge what is temperate ſleeping; to wit, that which tends to the refreſhing and making us more lively and fit for action, and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that moderate degree, becauſe, as in eating ſo in ſleep, ſome conſtitutions require more than *The Rule of Temperance therein.*

Sunday IX. than others: Every mans own experience must in this judge for him, but then let him judge uprightly, and not consult with his sloth in the case; for that will still, with *Solomons* sluggard, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep, Prov.* 24. 33. but take only so much as he really finds to tend to the end forementioned.

The many Sins that follow the transgression of it.

3. He that doth not thus limit himself falls into several sins under this general one of sloth: as first, he wastes his time, that precious talent which was committed to him by God to improve, which he that sleeps away, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth*, when he should be trading with it; and you know what was the doom of that unprofitable servant, verse 30. *Cast ye him into outer darkness*: he that gives himself to darkness of sleep here, shall there have darkness without sleep, but with *weeping and gnashing of teeth*. Secondly, he injures his body: immoderate sleep fills that full of diseases, makes it a very sink of humors, as daily experience shews us. Thirdly, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, lastly, he affronts and despises

deſpiſes God himſelf in it, by croſſing the very end of his creation, which was to ſerve God in an active obedience; but he that ſleeps away his life, directly thwarts and contradicts that, and when God ſaith, *Man is born to labour*, his practice ſaith the direct contrary, that man was born to reſt. Take heed therefore of giving thy ſelf to immoderate ſleep, which is the committing of ſo many ſins in one. Numb. IX.

4. But beſides the ſin of it, it is alſo very hurtful in other reſpects, it is the ſure bane of thy outward eſtate, wherein the ſluggiſh perſon ſhall never thrive; according to that obſervation of the Wiſe man, *Prov.* 23. 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient clothing; nay, indeed it can ſcarce be ſaid, that the ſluggard lives. Sleep you know is a kind of death, and he that gives himſelf up to it, what doth he but die before his time? Therefore if untimely death be to be lookt upon as a curſe, it muſt needs be a ſtrange folly to chuſe that from our own ſloth which we dread ſo much from Gods hand. *Other miſchiefs of ſloth.*

5. The fourth part of Temperance concerns Recreations, which are ſometimes neceſſary both to the body and the mind of a man, neither of them being able to endure a conſtant toil without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them; but to make it ſo, *Temperance in Recreation.* D.

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Sunday IX. it will be necessary to observe these Cautions.

Cautions to be observed in them.

a. 6. First, We must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not to recreate our selves do any thing which is dishonourable to God, or injurious to our neighbour, as they do who make profane or filthy backbiting discourse their recreation. Secondly, we must take care that we use it with

b. moderation; and to do so, we must first be sure not to spend too much time upon it, but remember that the end of recreation is to fit us for business, not to be it self a business to us. Secondly, we must not be too vehement

c. and earnest in it, nor set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary imployments: like School-boys, who after a play-time, know not how to set themselves to their books again. Lastly, we must not set up to our selves any other end of recreations but that lawful one of giving us moderate refreshment.

Undue ends of Sports.

7. As first, we are not to use sports only to pass away our time which we ought to study how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time

time ſhall be allowed us for that purpoſe; it will appear our time is that which of all other things we ought moſt induſtriouſly to improve. And therefore ſure we have little need to contrive ways of driving that away which flies ſo faſt of it ſelf, and is ſo impoſſible to recover. Let them that can ſpend whole days and nights at Cards and Dice, and idle paſtimes, conſider this, and withal, whether they ever beſtowed a quarter of that time towards that great buſineſs of their lives, for which all their time was given them, and then think what a woful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their time. Secondly, we muſt not let our covetouſneſs have any thing to do in our recreations; if we play at any Game, let the end of our doing it be meerly to recreate our ſelves, not to win money, and to that purpoſe be ſure never to play for any conſiderable matter, for if thou do, thou wilt bring thy ſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning, the other of rage and anger at thy ill fortune, if thou happen to loſe: both which will be apt to draw thee into other ſins beſides themſelvs. Covetouſneſs will tempt thee to cheat and couzen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thy ſelf apt to fall into either of theſe in thy gaming, thou muſt

Section IX.

either

Summary IX. take some course to secure thy self against them, or thou must not permit thy self to play at all: for though moderate play be in it self not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than to be drawn to sin by them: how much rather must we part with any of these unnecessary sports, than run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides, he loses all the recreation and sport he pretends to aim at, and instead of that sets himself to a greater toil than any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains than any the most laborious work can be.

C. *Temperance in Apparel.* 8. The last part of Temperance is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: first, the hiding of nakedness. This was the first occasion of Apparel, as you may read, *Gen.* 3. 21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them,

Apparel designed for covering of shame.

that

that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament than any the most glorious apparel can be. From this end of clothing we are likewise engaged to have our Apparel modest, such as may answer this end of covering our shame: And therefore all immodest fashions of Apparel, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided. *1. Tim. 2. 9.* *Summary* IX.

9. A second end of Apparel, is the fencing the body from cold, thereby to preserve the health thereof: and this end we must likewise observe in our clothing, we must wear such kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgrest, when out of the vanity of being in every phantastick fashion, we put our selves in such clothing as either will not defend us from cold, or is some other way so uneasie, that it is rather a hurt than a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of. *Fencing from cold.*

10. A third end of Apparel is the distinguishing or differencing of persons, and that first in respect of Sex, secondly, in respect of qualities. First, clothes are to make difference of Sex; this hath been observed by all Nations, the habits of men and women have *Distinction of Persons.*

Sunday IX. always been divers. And God himself expressly provided for it among the *Jews*, by commanding that the man should not wear the apparel of the woman, nor the woman of the man. But then secondly, there is also a distinction of qualities to be observed in Apparel; God hath placed some in a higher condition than others, and in proportion to their condition, it befits their clothing to be. Gorgeous apparel, our Saviour tells us, *is for Kings Courts*, *Luke* 7. 25. Now this end of apparel should also be observed. Men and women should content themselves with that sort of clothing which agrees to their Sex and condition, not striving to exceed, and equal that of a higher rank, nor yet making it matter of envy, among those of their own estate, vying who shall be finest; but let every man clothe himself in such sober attire as befits his place and calling, and not think himself disparaged, if another of his neighbours have better than he.

11. And let all remember that clothes are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as St. *Peter* adviseth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the orna-*

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ment of a meek and quiet ſpirit. Let them clothe themſelves as richly as is poſſible with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in Gods eyes, yea, and in mens too, who, unleſs they be fools and Idiots, will more value thee for being good, than fine; and ſure one plain Coat thou puttreſt upon a poor mans back will better become thee, than twenty rich ones thou ſhalt put upon thine own. *Act. 25. 26.* Section IX.

12. I have now gone through the ſeveral parts of temperance, I ſhall now in concluſion add this general caution, that though in all theſe particulars I have taken notice only of the one fault of exceſs, yet it is poſſible there may be one on the other hand: men may deny their bodies that which they neceſſarily require to their ſupport, and well-being. This is, I believe, a fault not ſo common as the other, yet we ſometimes ſee ſome very niggardly perſons, that are guilty of it, that cannot find in their hearts to borrow ſo much from their cheſts as may fill their bellies, or clothe their backs, and that are ſo intent upon the world, ſo moiling, and drudging in it, that they cannot afford themſelves that competent time of ſleep, or recreation, that is neceſſary. If any that hath read the former part of this Diſcourſe be of this temper, let him not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good

Too much ſparing a fault as well as exceſs.

Sunday IX. Christian, because he is not intemperate; for whoever is this covetous creature, his abstaining shall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; and that is so far from being praiseworthy, that it is that great sin which the Apostle tells us, 1 *Tim.* 6. 10. *is the root of all evil*; such a mans body will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, *Lev.* 20. 3. they offered but their children, but this covetous wretch sacrifices himself to his god Mammon, whilst he often destroys his health, his life, yea, finally his Soul too, to save his purse. I have now done with the second head of duty, that to our selves, contained by the Apostle under the word Soberly.

SUN-

SUNDAY X.

Sunday X.

Of duties to our Neighbours. Of Juſtice, Negative, Poſitive. Of the ſin of Murther, of the hainouſneſs of it, the Puniſhments of it, and the ſtrange diſcoveries thereof. Of Maiming, &c.

Sect. 1. I COME now to the third part of Duties, thoſe to our NEIGHBOUR, which are by the Apoſtle ſummed up in groſs in the word [Righteouſneſs] by which is meant not only bare Juſtice, but all kind of Charity alſo, for that is now by the law of Chriſt become a debt to our Neighbour, and it is a piece of unrighteouſneſs to defraud him of it. I ſhall therefore build all the particular duties we owe to our Neighbour, on thoſe two general ones, Juſtice and Charity.

Duty to our neighbour.

p. 242.

2. I begin with JUSTICE, whereof there are two parts, the one Negative, the other Poſitive: the negative Juſtice is to do no wrong, or injury to any. The poſitive Juſtice is to do right to all; that is, to yield them whatſoever appertains or is due unto them. I ſhall firſt ſpeak of the Negative Juſtice, the not injuring or wronging any. Now becauſe a man is capable of receiving wrong in ſeveral reſpects; this firſt part of Juſtice extends it ſelf into ſeveral branches,

Juſtice.

Negative.

p. 271.

Duty X. answerable to those capacities of injury. A man may be injured either in his Soul, his body, his possessions, or credit; and therefore this duty of Negative Justice lays a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or his credit.

1. To the Soul. 3. First, this Justice ties us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the Soul can receive; it is, we know, an invisible substance, which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

In the natural sence. 4. Now the Soul may be considered either in a natural or spiritual sence; in the natural it signifies that which we usually call the mind of a man, and this, we all know, may be wounded with grief or sadness, as *Solomon* saith, *Prov.* 15. 13. *By sorrow of heart the spirit is broken.* Therefore whoever doth causelesly afflict or grieve his neighbour, he transgresses this part of justice, and hurts and wrongs his soul. This sort of injury malicious and spiteful men are very often guilty of; they will do things, by which themselves reap no good, nay, often much harm, only that they may vex and grieve another; this is a most savage, inhumane humour, thus to take pleasure in the sadness and afflictions of others; and whoever harbours it in his heart, may

may truly be said to be possest with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell as the possest person did, *Mark* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them. Sunday X.

5. But the Soul may be considered also in the spiritual sence, and so it signifies that immortal part of us which must live eternally, either in bliss or wo in another world. And the Soul thus understood is capable of two sorts of harm: First, that of sin; Secondly, that of punishment; the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that. *In the spiritual.*

6. And sure there cannot be a higher sort of wrong, than the bringing this great evil upon the Soul. Sin is the disease and wound of the Soul, as being the direct contrary to Grace; which is the health and soundness of it: Now this wound we give to every soul, whom we do by any means whatsoever draw into sin. *Drawing to sin the greatest injury.*

+ Tit. II. 2.

Sunday X. *Direct means of it.*

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones there is, first, the commanding of sin, that is, when a person that hath power over another shall require him to do something which is unlawful; an example of this we have in *Nebuchadnezzar*'s commanding the worship of the golden Image, *Dan.* 3. 4. and his copy is imitated by any parent or master, who shall require of his child or servant to do any unlawful act. Secondly, there is counselling of sin, when men advise and perswade others to any wickedness: Thus *Job*'s wife counselled her husband to curse God, *Job* 2. 9. And *Achitophel* advised *Absalom* to go in to his Fathers Concubines, 2 *Sam.* 16. 21. Thirdly, there is enticing and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov.* 1. 10. *My son if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause,* &c. and verse the 13. you may see what is the bait, by which they seek to allure them, *We shall find all precious substance; we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.* Fourthly, there is assistance in sin; that is, when men aid and help others either in contriving or acting

acting a ſin. Thus *Jonadab* helpt *Ammon* in plotting the Raviſhing of his ſiſter, 2 *Sam.* 13. All theſe are direct means of bringing this great evil of ſin upon our brethren. *Sermon* X.

8. There are alſo others, which though they ſeem more indirect may yet be as effectual towards that ill end: as firſt, example in ſin; he that ſets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any ſinful practice, than the ſeeing it uſed by others, as might be inſtanced in many ſins, to which there is no other temptation, but their being in faſhion. Secondly, there is incouragement in ſin, when either by approving, or elſe at leaſt by not ſhewing diſlike, we give others confidence to go on in their wickedneſs. A third means is by juſtifying and defending any ſinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they ſhall hear it ſo pleaded for. Laſtly, the bringing up any reproach upon ſtrict and Chriſtian living, as thoſe do who have the ways of God in deriſion; this is a means to affright men from the practice of duty, when they ſee it will bring them to be ſcorned and deſpiſed; this is worſe than all the former, not only in reſpect of the man who is guilty of it (as it is *Indirect.* *Deut.* 26, 24.

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Sect. X. an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect than any of the former can have; it being the betraying men, not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him; by all these means we may draw on our selves this great guilt of injuring and wounding the souls of our brethren.

Men sadly to consider whom they have thus injured.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours „ that they have done wrong to no man; but „ God knows many that thus brag, are of all „ others the most injurious persons: perhaps „ they have not maimed his body, nor stole his goods; but alas! The body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* 30. 20. *say, They have done no wickedness*; but glory of their friendly behaviour to those whom they thus betray to eternal ruine; for whomsoever thou hast drawn to any

any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is; thou wouldst call him a treacherous villain, that should, while he pretends to embrace a man, secretly stab him: but this of thine is as far beyond that, as the soul is of more value than the body; and hell worse than death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a woe, *Matth.* 18. 7. and verse 6. he tells us that *whoever shall offend* (that is, draw into sin) *any of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment. Sunday X.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbor. Bethink thy self seriously, to whom thou hast been thus cruel; whom thou hast enticed to drinking, advised to rebellion, allur'd to lust, stirred up to rage, whom thou hast assisted or incouraged in any ill course, or discouraged and disheartned by thy prophane scoffings at piety in general or at any *Heartily to bewail it.*

Sunday X. any conscionable strict walking of his in particular; and then draw up a bill of indictment; accuse and condemn thy self as a *Cain*, a murtherer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling-block, as St. *Paul* calls it, *Rom.* 14.[13] in thy brothers way.

Endeavour to repair it.

11. But this is not all, there must be some fruits of this repentance brought forth; now in all sins of injustice, restitution is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother; thou hast robbed it of its innocency, of its title to Heaven, thou must now endeavour to restore all this to it again, by being more *Vp. 11, 15.* earnest and industrious to win him to repentance, than ever thou wert to draw him to sin: use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thy self by using all those methods and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldest, both in regard of him and thy self. First, in respect of him, because there is in mans nature so much a greater promptness and readiness to evil than to good, that there will need much more pains and diligence to instill the one into him, than the other: besides,

sides, the man is supposed to be already accustomed to the contrary, which will add much to the difficulty of the work. Then in respect of thy self; if thou be a true penitent, thou wilt think thy self obliged, as St. *Paul* did, *To labour more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a Soul to him, thou shouldest not pursue it with more earnestness than while thou art an agent of Satan's; besides, the remembrance that thou wert a means of bringing this poor Soul into this snare, must necessarily quicken thy diligence to get him out of it. So much for the first part of negative Justice, in respect of the Souls of our brethren. *Summary* X. 1. Cor. 15, 10.

12. The second concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the sixth Commandment; *Thou shalt do no murder*. *Negative Justice to the body.* *In respect of the life.*

13. Murder may be committed either by open violence; when a man either by sword, or any other Instrument takes away anothers life, immediately and directly, or it may be done secretly and treacherously, as *David* murdered *Urias*, not with his own sword, but with the sword of the Children of *Ammon*, 2 *Sam.* 11. 17. And *Jezebel Naboth* by a false accusation, 1 *Kings* 21. 13. And so divers *Several ways of being guilty of Murder.*

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Sermon X. have committed this sin of murther by poyson, false-witness, or some such concealed ways. The former is commonly the effect of a sudden rage, the latter hath several originals; sometimes it proceeds from some old malice fixt in the heart towards the person; sometimes from some covetous or ambitious desires; such an one stands in a mans way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, and as in the case of Strumpets, that murther their Infants that they may not betray their filthiness. But besides these more direct wayes of killing there is another, and that is, when by our perswasions and enticements we draw a man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the man comes to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess can acquit himself of his murder in the eyes of God, though humane Laws touch him not. I wish those who make it their business to draw in customers to that trade of debauchery, would consider it. There is yet another way of bringing this guilt upon our selves, and that is by inciting

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and ſtirring up others to it, or to that degree of anger and revenge which produces it; and he that ſets two perſons at variance, or ſeeing them already ſo, blows the coals, if murder enſue, he certainly hath his ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling or increaſing of contention. Romans I. K.

14. Now for the hainouſneſs of this ſin of Murther, I ſuppoſe none can be ignorant, that it is of the deepeſt die, a moſt loud crying ſin. This we may ſee in the firſt act of this kind, that ever was committed, *Abels* bloud crieth from the earth, as God tells *Cain*, *Gen.* 4.10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſht out, but by the bloud of the murtherer, as appears, *Deut.* 19.12,13. The land cannot be purged of bloud, but by the bloud of him that ſhed it; and therefore though in other caſes the flying to the Altar ſecured a man, yet in this of wilful murder no ſuch refuge was allowed, but ſuch a one was to be taken even thence, and delivered up to juſtice, *Exod.* 21.14. *Thou ſhalt take him from my Altar that he may die.* And it is yet farther obſervable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this ſin; that of not eating bloud, *Gen.* 9.4. being a ceremony, to beget in men *The hainouſneſs of the ſin.* *Num.* 35,31,33

Sunday X. a greater horrour of this ſin of murder, and ſo intended for the preventing of it. The other was for the puniſhment of it, *Gen. 9. 6. He that ſheddeth mans bloud, by man ſhall his bloud be ſhed*; and the reaſon of this ſtrictneſs is added in the next words, *For in the Image of God made he man*; where you ſee that this ſin is not only an injury to our brother, but even the higheſt contempt and deſpite towards God himſelf, for it is the defacing of his Image, which he hath ſtamped upon man. Nay yet further, it is the uſurping of Gods proper right, and authority. For it is God alone, that hath right to diſpoſe of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that murders a man, does, as it were, wreſt this power out of Gods hand, which is the higheſt pitch of rebellious preſumption.

The great puniſhment attending it.

15. And as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great, and remarkable, even in this world, (beſides thoſe moſt fearful effects of it in the next) bloud not only cries, but it cries for vengeance, and the great God of recompences, as he ſtyles himſelf, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greedineſs of his vineyard, were themſelves ſlain, and the Dogs licked their bloud in the place where they had

had shed his, as you may read in that Story; so *Absalom* that slew his brother *Ammon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab* and *Baanah*, that slew *Ishbosheth*, were themselves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age but hath yielded multitudes of examples of this kind, so that every man may furnish himself out of the observations of his own time. Sunday X. 2. Sam. 4. 6. &c.

16. And it is worth our notice, what strange and even miraculous means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it; nay, often the extreme horror of a mans own conscience hath made him betray himself: so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spight of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act its venge on him, it will be such a Hell within him as will be worse than death: This we have seen in many, who after the commission of this sin have never been able to enjoy a *The strange discoveries of it.*

Sunday X. minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own murderers rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness: for if, as our Saviour tells us, *Mat.* 5.22. Hell fire be the portion of him that shall but call his brother fool, what degree of those burnings can we think proportionable to this so much greater an injury?

We must watch diligently against all approaches of this sin.

17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be originals of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be inflamed, think betimes whither this may lead thee, if thou letteſt loose to it, and immediately put the bridle upon this headstrong

ſtrong paſſion; ſo again, if thou wilt be ſure thy malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart, for if it once ſettle there, it will gather ſuch ſtrength, that within a while thou wilt be perfectly under the power of it, ſo that it may lead thee even to this horrible ſin at its pleaſure; be therefore careful at the very firſt approach of this treacherous gueſt, to ſhut the doors againſt it, never to let it enter thy mind; ſo alſo if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee, for if they get the dominion, as they will ſoon do, if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin, that may ſerve their ends. In like manner, if thou wouldeſt not be guilty of any of the mortal effects of thy neighbours drunkenneſs, be ſure not to entice him to it, nor accompany him at it, and to that purpoſe do not allow thy ſelf in the ſame practice, for if thou do, thou wilt be labouring to get company at it. Laſtly, if thou wilt not be guilty of the murder committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either kindled or blowed the fire, what knoweſt thou whom it may

Sunday X.

consume? Bring always as much water as thou canst to quench, but never bring one drop of oyl to encrease the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving our selves from these, is the only sure way to keep us from this sin: therefore as ever thou wouldest keep thy self innocent from the great offence, guard thee warily from all such in-lets, those steps and approaches towards it.

Maiming a great injury.

18. But although murder be the greatest, yet it is not the only injury that may be done to the body of our neighbour; there are others which are also of a very high nature; the next in degree to this is Maiming him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him as we may discern by the Judgment of God himself, in the case of the bond-servant, who should by his Masters means lose a member, *Exod.* 21.26. the freedom of his whole life was thought but a reasonable recompence for it. *He shall let him go free*, saith the text, *for his eye:* nay, though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, *verse* 27.

You which every man dreads for himself.

19. But we need no other way of measuring this injury, than the judgment of every man in his own case; how much does every man

man dread the loſs of a limb? So that if he be by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf? Sunday X.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater, it is ſuch as may in effect amount to the former ſin of murder; for as the Wiſe man ſays, *Eccluſ.* 34. 21. *The poor mans bread is his life, and he that deprives him thereof is a bloud-ſhedder.* And therefore he that deprives him of the means of getting his bread, by diſabling him from labour, is ſurely no leſs guilty. In the Law it was permitted to every man that had ſuſtained ſuch a damage by his neighbour, to require the Magiſtrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* 21. 24. *Yet worſe if the man be poor.*

20. And though unprofitable revenge be not now allowed to us Chriſtians, yet ſure it is the part of every one who hath done this injury, to make what ſatisfaction lies in his power; 'tis true he cannot reſtore a limb again (which by the way ſhould make men wary how they do thoſe miſchiefs which it is ſo impoſſible for them to repair) but yet he may ſatisfie for ſome of the ill effects of that loſs. If that have brought the man to want *Neceſſity of making what ſatisfaction we can.*

Sunday X. and penury, he may, nay he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them whom our selves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is possible towards the repairing of it; if he do not, every new suffering that the poor mans wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the just Judge.

Wounds and stripes injuries also.

21. There are yet other degrees of injury to the body of our neighbour. I shall mention only two more, Wounds and stripes; a man may wound another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of stripes; both of which however are very painful at the present, nay, perhaps very long after; and pain, of all temporal evils, is to be accounted the greatest, for it is not only an evil in it self, but it is such an one, that permits us not, whilst we are under it, to enjoy any other good; a man in pain having no taste of any the greatest delights: if any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised,

bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhould ſt thou offer it to him? Sunday X.

22. The truth is, this ſtrange cruelty to others is the effect of a great pride, and haughtineſs of heart: we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation at all, in cool bloud, as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that they are glad when they can but find a pretence to puniſh them, and then do it without all moderation: and others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *Romans*, *This cruelty to others the effect of pride.*

Sunday X. *mans*, that made it one of their publick ſports to ſee men kill one another; and ſure we have as little Chriſtianity as they, if we can take delight in ſuch ſpectacles.

23. This ſavageneſs and cruelty of mind is ſo unbecoming the nature of a man, that he Prov. 12, 10. is not allowed to uſe it even to his beaſt; how intolerable is it then towards thoſe, that are of the ſame nature, and which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours in any of the fore-going particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative to their neighbours, in reſpect of their bodies.

24. Neither can any man excuſe himſelf by ſaying what he has done was only in return of ſome injury offered him by the other; for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of dominion over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now, and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this injuſtice

injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right. *Vengeance is mine, I will repay, ſaith the Lord, Rom.* 12. 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were out of his hand, as if he knew better how to wield it? Which is at once a robbery, and contempt of the Divine Majeſty. Sunday XI.

SUNDAY XI.

Of Juſtice about the Poſſeſſions of our Neighbour; againſt injuring him, as concerning his Wife, his Goods. Of Oppreſſion, Theft. Of paying of Debts, &c.

Sect. 1. THE third part of Negative Juſtice concerns the Poſſeſſions of our Neighbours; what I mean by Poſſeſſions, I cannot better explain than by referring you to the Tent Commandment, the end of which is to bridle all covetous appetites and deſires towards the Poſſeſſions of our neighbour. There we find reckoned up, not only his houſe, ſervants and cattle, which may all paſs under the one general name of his goods or riches, but particularly his Wife, as a principal *His Poſſeſſions.* C.

Sunday XI. cipal part of his poſſeſſions, and therefore when we conſider this duty of negative juſtice, in reſpect of the poſſeſſions of our neighbour, we muſt apply it to both, his wife as well as his goods.

2. His Wife. 2. The eſpecial and peculiar right that every man hath in his Wife is ſo well known, that it were vain to ſay any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, ſhews that it is ſufficiently underſtood in the world, and therefore none that does this injury to another, can be ignorant of the greatneſs of it. The corrupting of a mans wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods.

The enticing a mans wife the greateſt injuſtice.

3. Indeed there is in this one, a heap of the greateſt injuſtices together; ſome towards the woman, and ſome towards the man: towards the woman there are the greateſt imaginable; it is that injuſtice to her ſoul, which was before mentioned as the higheſt of all others, 'tis the robbing her of her innocency, and ſetting her in a courſe of the horridſt wickedneſs (no leſs than luſt and perjury together) from which it is probable ſhe may never return, and then it proves the damning of her eternally. Next it is in reſpect of this world the robbing her of her credit, making her abhorred and deſpiſed, and her very name a reproach among all.

to the woman.

all men; and beſides it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife, inſtead whereof this brings in a loathing and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the man hath his ſhare alſo. Sunday XI.

4. But beſides thoſe, there are to him many and high injuſtices; for it is firſt the robbing him of that, which of all other things he accounts the moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath ſuch an incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure it cannot without the utmoſt injuſtice be torn from him by any. Nor is this all, but it is farther the ingulfing him (if ever he come to diſcern it) in that moſt tormenting paſſion of Jealouſie, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts, it being as *Solomon* ſays, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the bringing upon him all that ſcorn and contempt which by the unjuſt meaſures of the world falls on them, which are ſo abuſed, and which is by many eſteemed the moſt inſufferable part of the wrong; and though it be true, that it is very unjuſt he ſhould fall under reproach, only becauſe he is injured, yet unleſs the world could be new moulded, To the Man.

Sunday XI. moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the usual sense of the word, for perhaps it may be the thrusting in the child of the Adulterer into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: first, in respect of the man, who surely intends not the providing for another mans child, and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family, as much as he hath by this means robb'd it of.

The most irreparable. 5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the Jewish Law, that the Thief was appointed to restore fourfold, and that freed him; but the Adulterer having no possibility of *Prov. VI. 30, 35.* making any restitution, any satisfaction, he must pay his life for his offence, *Lev.* 20. 10. And though now adays adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus

thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not; If by Gods grace they do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors and perplexities of conscience, groans and tears it must cost them; and indeed were a mans whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washt away with a single act of repentance, no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin, (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear? But then if he do not repent, infinitely dearer: it loses him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings; For how closely soever he hath

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Summary XII. hath acted this ſin, be it ſo that he may have ſaid with the adulterer in *Job* 24. 15. *No eye ſeeth me*, yet 'tis ſure he could not in the greateſt obſcurity ſhelter himſelf from Gods ſight, with whom *the darkneſs is no darkneſs*, *Pſalm* 139. 12. And he it is, who hath expreſly threatned to judge this ſort of offenders, *Heb.* 13. 4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may ſo ſeaſonably, and ſo throughly judge themſelves, that they may prevent that ſevere and dreadful judgment of his.

5. *His goods.* 6. The ſecond thing to which this Negative juſtice to our Neighbours poſſeſſions reacheth, is his Goods, under which general word is contained all thoſe ſeveral ſorts of things, as Houſe, Land, Cattle, Money, and the like, in which he hath a right and property; theſe we are by the rule of this juſtice to ſuffer him to enjoy without ſeeking, either to work him damage in any of them, or to get any of them to our ſelves: I make a difference between theſe two, becauſe there may be two ſeveral grounds or motives of this injuſtice; the one malice, the other covetouſneſs.

Malicious injuſtice. 7. The malicious man deſires to work his neighbours miſchief, though he get nothing by it himſelf; 'tis frequently ſeen that men will make havock and ſpoil of the goods of one, to whom they bear a grudge, though they never deſign to get any thing to themſelves

ſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt helliſh humour, directly anſwerable to that of the Devil, who beſtows all his pains and induſtry not to bring in any good to himſelf, but only to ruine and undo others: and how contrary it is to all rules of juſtice, you may ſee by the Precept given by God to the Jews concerning the goods of an enemy; where they were ſo far from being allowed a liberty of ſpoil and deſtruction, that they are expreſly bound to prevent it, *Exod.* 23. 45. *If thou meet thine enemies Ox, or his Aſs going a-ſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the Aſs of him that hateth thee lying under his burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him:* Where you ſee, it is a debt we owe to our very enemies, to prevent that loſs and damage, which by any accident he is in danger of: and that even with ſome labour, and pains to our ſelves. How horrible an injuſtice is it then, purpoſely to bring that loſs and damage on him? Whoever is guilty of this, let him never excuſe himſelf by ſaying, he hath not enricht himſelf by the ſpoil of his neighbour, that he hath nothing of it cleaves to his finger, for ſure this malicious injuſtice is no leſs a fault than the covetous one; nay, I ſuppoſe in reſpect of the principle and cauſe, from which it flows, it may be greater, this hatred of another being worſe than the immoderate Sunday XI.

love

Sunday XI. love of our ſelves; whoever hath thus miſchieft his neighbour, he is as much bound to repair the injury, to make ſatisfaction for the loſs, as if he had enriched himſelf by it.

Covetous injuſtice. 8. But on the other ſide, let not the covetous defrauder therefore judge his ſin light, becauſe there is another, that in ſome one reſpect out-weighs it, for perhaps in others his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of malice; for 'tis impoſſible any man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs; there is no man at ſo general a defiance with all mankind that he hates every body; but the covetous hath as many objects of his vice, as there be things in the world he counts valuable. But I ſhall not longer ſtand upon this compariſon, 'tis ſure they are both great and crying ſins, and that is ground enough of abhorring each: let us deſcend now to the ſeveral branches of this ſort of Covetous injuſtice; 'tis true they may all bear the name of robbery, or theft, for in effect they are all ſo, yet for methods ſake it will not be amiſs to diſtinguiſh them into theſe three; Oppreſſion, Theft, and Deceit.

Oppreſſion. 9. By Oppreſſion I mean that open and bare-faced robbery, of ſeizing upon the poſſeſſions of others, and owning and avowing the

the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, by which many Nations and Princes have been turned out of their rights, and many private men of their eſtates: Sometimes again, Law is made the inſtrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Juſtice, by Bribes and gifts, or elſe over-ruling it by greatneſs and authority, gets judgment on his ſide: this is a high oppreſſion, and of the worſt ſort, thus to make the Law, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the Lawyer too, that pleads ſuch a cauſe, for by ſo doing he aſſiſts in the oppreſſion: Sometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion, thus it is in the caſe of Extortion, and griping Uſury: a man is in extreme want of money, and this gives opportunity to the Extortioner to wreſt unconſcionably from him, to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting Land-lords, who, when their poor tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe and many the like

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like are but ſeveral ways of acting this one ſin of Oppreſſion, which becomes yet the more hainous, by how much the more helpleſs the perſon is that is thus oppreſſed, therefore the oppreſſion of the widow and fatherleſs, is in Scripture mentioned as the height of this ſin.

Gods vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy vengeance, as we read in diverſe texts of Scripture; thus it is, *Ezek.* 18. 12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall ſurely die, *his bloud ſhall be upon him*; and the ſame ſentence is repeated againſt him, *verſe* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were in honour to be their avenger; and accordingly *Pſalm* 12. we ſee God ſolemnly declare his reſolution of appearing for them, verſe 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* This advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe, and will ſpoil the ſoul of thoſe that ſpoiled them*; they are like in the end to have little joy of the booty it brings them in, when it thus engages God againſt them.

11. The

11. The ſecond ſort of this injuſtice is Theft, and of that alſo there are two kinds, the one the [a] withholding what we ſhould pay, and the other [b] taking from our neighbour what is already in his poſſeſſion. *Summary XI. Theft (2.)*

12. Of the firſt ſort is the not paying of debts, whether ſuch as we have borrowed, or ſuch as by our own voluntary promiſe are become our debts, for they are equally due to him that can lay either of theſe claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money or whatever elſe) and ſo make him worſe than I found him. This is a very great, and very common injuſtice. Men can now adays with as great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times 'tis made matter of quarrel for a man to demand his own: beſides, the many attendances the Creditor is put to in purſuit of it, are a yet farther injury to him, by waſting his time, and taking him off from other buſineſs, and ſo he is made a loſer that way too. This is ſo great injuſtice, that I ſee not how a man can look upon any thing he poſſeſſes as his own right, whileſt he thus denies another his. It is the duty of every man in debt, rather to ſtrip himſelf of all, and caſt himſelf *Not paying what we borrow.* a.

Sunday XI. again naked upon Gods providence, than thus to feather his nest with the spoils of his neighbours. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forc'd to it by Law, and that upon much worse terms than he might have done it voluntarily, with a greater charge, and with such a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this 3. injustice, is never to borrow more than he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing: for he takes that from his neighbour upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

What we are bound for. The same justice which ties men to pay their own debts, ties also every surety to pay those debts of others for which he stands bound, in case the principal either cannot or will not: for by being bound, he hath made it is his own debt, and must in all justice answer it to the creditor, who, it's presumed, was drawn to lend on confidence of his security, and therefore is directly cheated and betrayed

betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a man would pay for that which he never received benefit by; I ſhall yield it, ſo far as to be juſt matter of wariness to every man how he enter into ſuch engagements, but it can never be made an excuſe for the breaking them. Sunday XI.

As for the other ſort of debt, that which is brought upon a man by his own voluntary promiſe, that alſo cannot without great injuſtice be withholden: for it is now the mans right, and then 'tis no matter, by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſalm* 15. 4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage*: and ſurely, he is utterly unfit to aſcend to that holy Hill, there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer; and the withholding of theſe is a great ſin, and the complaints of thoſe that are thus injured, aſcend up to God. *Behold* (ſaith St. *James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them that have reaped, are entred into the ear of the Lord of Sabbaoth*: *Deut.* 24. 14, 15. we find a ſtrict command in this matter, *Thou ſhalt not* *What we have promiſed.*

Sunday XII. *oppress a hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamorous sins which will not cease crying, till it bring down Gods vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

SUNDAY XII.

Of Theft; Stealing; of deceit in Trust, in Traffick; of Restitution, &c.

b *Stealing the goods of our neighbour.*

Sect. 1. THE second part of Theft, is the taking from our neighbour that which is already in his possession: and this may be done either more violently, and openly, or else more closely and sliely; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, that takes away a mans goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice,

juſtice, as make men odious to God, unfit for humane ſociety, and betray the actors to the greateſt miſchiefs even in this world, death it ſelf being by Law appointed the reward of it; and there are few that follow this trade long, but at laſt meet with that fruit of it. I am ſure 'tis madneſs for any to believe he ſhall always ſteal ſecurely, for he is to contend with the induſtry of all thoſe whom he ſhall thus injure, whoſe loſſes will quicken their wits for the finding him out, and which is infinitely more, he is to ſtruggle with the juſtice of God, which doth uſually purſue ſuch men to deſtruction, even in this world: witneſs the many ſtrange diſcoveries that have been made of the craftieſt thieves. But however, if he were ſecure from the vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed 'twill ſure appear, that the thief makes a pitiful bargain, he ſteals his neighbours money, or cattle. and in exchange for it he muſt pay his life, or his ſoul, perhaps both; and if *the whole world be too mean a price for a ſoul*, as he tells us, *Mark* 8. 36. who beſt knew the value of them, having himſelf bought them, what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of ſtealing, that not the meaneſt worthleſs thing can

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Sunday XII. escape their fingers? Under this head of theft may be ranked the receivers of ſtoln goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know or believe they are ſtoln. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a man finds of his neighbours, which whoſoever reſtores not, if he know, or can learn out the owner, is no better than a thief; for he withholds from his neighbour that which properly belongs to him: and ſure 'twill not be uncharitable to ſay, that he that will do this, would likewiſe commit the groſſer theft, were he by that no more in danger of Law than in this he is.

Deut. XXII. 2.

Deceit. 3.) The third part of injuſtice is Deceit, and in that there may be as many acts as there are occaſions of entercourſe and dealing between man and man.

2. It were impoſſible to name them all, but I think they will be contained under theſe two general deceits, in matters of Truſt, and in matters of Traffick, or bargaining; unleſs it be that of Gaming, which therefore here by the way, I muſt tell you, is as much a fraud and deceit as any of the reſt.

a. p. 207.

In Truſt. 3. He that deceives a man in any Truſt that is committed to him, is guilty of a great injuſtice, and that the moſt treacherous ſort of

of one, it is the joyning of two great sins in one, defrauding, and promise-breaking; for in all trusts there is a promise implied, if not exprest; for the very accepting of the trust contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the trust; sometimes a trust is more general, like that of *Potiphar* to *Joseph*, *Gen.* 39.4. a man commits to another all that he hath, and thus Guardians of Children, and sometimes Stewards are intrusted; sometimes again it is more limited, and restrained to some one special thing; a man intrusts another to bargain or deal for him in such a particular, or he puts some one thing into his hands, to manage and dispose; thus among servants it is usual for one to be intrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself, but shall either carelesly lose, or prodigally imbezle the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being intrusted with the execution of a dead mans Testament, acts not according to the known intention of the dead man, but enriches himself

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2. a.

1. Act. XXV. 24. 27.

+ Luc. XVI. 1.

b.

Sunday XII. self by what is assigned to others, he is guilty of this sin, in respect of the dead, which is so much the greater, by how much the dead hath no means of remedy and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horror, that he must be a very hardned thief, that can attempt it. But either of these frauds are made yet more hainous, when either God or the poor are immediately concern'd in it, that is, when any thing is committed to a man, for the uses either of piety, or charity; this adds sacriledge to both the fraud and the treachery, and so gives him title to all those curses that attend those several sins, which are so heavy, that he that for the present gain will adventure on them; makes as ill, nay, a much worse bargain than *Gehazi*, 2 Kings 5. 27. who *by getting the raiment of* Naaman *got his leprosie too.*

p. 47.

In Traffick. §. 4. The second sort of fraud is in matters of traffick and bargain, wherein there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

The seller's concealing the faults of his ware. 5. The ways of concealing its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying, and so adds that sin

ſin to the other, and if that lye be confirmed by an oath, as it is too uſually, then the yet greater guilt of perjury comes in alſo; and then what a heap of ſins is here gathered together? Abundantly enough to ſink a poor ſoul to deſtruction, and all this only to skrew a little more money out of his neighbours pocket, and that ſometimes ſo very little, that 'tis a miracle that any man that thinks he has a Soul, can ſet it at ſo miſerable a contemptible price. A ſecond means of concealing is by uſing ſome Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lye, though it be not ſpeaking one, which amounts to the ſame thing, and has ſurely in this caſe as much of the intention of cheating, and defrauding, as the moſt impudent forſwearing can have. A third means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among Tradeſmen, who will not bring out their faulty wares to men of skill, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the couzening and defrauding of the Chapmen; and then it is not much odds, whether I make uſe of my own Art, or his weakneſs for the purpoſe. This is certain, he that will do juſtly, muſt let his Chapman know what he buys; and if his own skill enable him not to judge, (nay, Number XII.

Sunday XII. (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat which is not there, he presuming there is that good quality in it, which thou knowest is not, and therefore thou mayest as honestly take his money for some goods of another mans, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of false weights and measures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.* *Lev.* xix. 35, 36.

His over-rating it.

6. The second part of fraud in the seller, lies in over-rating the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer. I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the Sale: Whatever is beyond this must in all likelihood be fetcht in by some of these ways: As first, by taking advantage of the buyers ignorance in the value

of

of the thing, which is the ſame with doing it in the goodneſs, which hath already been ſhewed to be a deceit; or ſecondly, by taking advantage of his neceſſity: Thou findeſt a man hath preſent and urgent need of ſuch a thing, and therefore takeſt this opportunity to ſet the Dice upon him: but this is that very ſin of Extortion, and Oppreſſion ſpoken of before, for it is ſure, nothing can juſtly raiſe the price of any thing, but either its becoming dearer to thee, or its being ſome way better in its ſelf; but the neceſſity of thy brother cauſes neither of theſe; his nakedneſs doth not make the clothes thou ſelleſt him ſtand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher is to change the way of trading, and ſell even the wants and neceſſities of thy neighbour, which ſure is a very unlawful vocation. Or thirdly, it may be by taking advantage of the indiſcretion of the Chapman. A man perhaps earneſtly fancies ſuch a thing, and then ſuffers that fancy ſo to over-rule his reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is of all others the deareſt purchaſe; 'tis ſure his fancy adds nothing to the real value, no more than his neceſſity did in the former caſe, and therefore ſhould not add to the price. He therefore that will deal juſtly

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justly in the business of selling, must not catch at all advantages, which the temper of his Chapman may give, but consider soberly: what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

Fraud in the Buyer.

7. On the buyers part there are not ordinarily so many opportunities of Fraud; yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller: but that which often falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers: A mans wants compel him to sell, and permit him not to stay to make the best bargain, but force him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait, is the same fault which I before shewed it to be in the seller.

Many temptations to deceit in Traffick,

8. In this whole business of Traffick there are so many opportunities of deceit, that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under tempation; for as the Wise man speaks, *Eccles.* 27. 2. *As a Nail sticks fast between the joynings of the stones:* so doth sin stick close between buying and selling; it is so interwoven with all Trades,

so

ſo mixt with the very firſt principles and grounds of them, that it is taught together with them, and ſo becomes part of the Art; ſo that he is now adays ſcarce thought fit to manage a Trade, that wants it, while he that hath moſt of this black Art of defrauding, applauds and hugs himſelf, nay, perhaps boaſts to others, how he hath overreacht his neighbour. Sumary XII.

What an intolerable ſhame is this, that we Chriſtians, who are by the precepts of our maſter ſet to thoſe higher duties of Charity, ſhould inſtead of practiſing them, quite unlearn thoſe common rules of juſtice, which meer Nature teaches? For, I think, I may ſay, there are none of thoſe ſeveral branches of injuſtice towards the poſſeſſions of our neighbour, which would not be adjudged to be ſo by any ſober Heathen; ſo that, as St. *Paul* tells thoſe of the Circumciſion, that the Name of God *was blaſphemed amongſt the Gentiles*, by that unagreeableneſs that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be ſaid of us, that the *Name of Chriſt is blaſphemed among the Turks and Heathens*, by the vile and ſcandalous lives of us, who call our ſelves Chriſtians, and particularly in this ſin of injuſtice; for ſhame let us at laſt endeavour to wipe off this reproach from our profeſſion, by leaving theſe practices; to which methinks this one ſingle conſideration ſhould be enough to perſwade us. *The commonneſs of injuſtice a reproach to Chriſtianity.* 1.

9. Yet

Sunday XII.

It is not the way to enrich a man.

9. Yet besides this, there want not other; among which, one there is of such a nature, as may prevail with the arranteſt worldling, and that is, that this courſe doth not really tend to the enriching of him; there is a ſecret curſe goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of texts to this purpoſe: thus *Prov.* 22. 16. *He that oppreſſeth the poor to encreaſe his riches, ſhall ſurely come to want.* So Habbak. 2. 6. *Wo to him that increaſeth that which is not his! how long? And he that ladeth himſelf with thick Clay: ſhall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee? And thou ſhalt be for booties to them.* This is commonly the fortune of thoſe that ſpoil and deceive others, they at laſt meet with ſome that do the like to them. But the place in *Zachary* is moſt full to this purpoſe, *Chap.* 5. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, Verſe 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, theft and perjury are the two ſins, againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is,

2.

to

to consume the house, to make an utter de- Sermon XII.
struction of all that belongs to him that is guilty of either of these sins. Thus whilest thou art ravening after thy neighbours goods, or house, thou art but gathering fuel to burn thine own. And the effect of these threatnings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other mens cases; he that sees his neighbour decline in his estate, can presently call to mind, This was gotten by oppression or deceit; yet so sottish are we, so bewitcht with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

10. But alas! if thou couldest be sure that thy unjust possessions should not be torn from thee, yet when thou remembrest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reacht thy brother; But God knows all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greedines to devour that, is himself taken: So thou *It ruines the Soul eternally.* 3.

Sunday XII. that art gaping to ſwallow up thy poor brother, art thy ſelf made a prey to that great devourer. And alas! what will it eaſe thee in Hell that thou haſt left wealth behind thee upon earth, when thou ſhalt there want that, which the meaneſt beggar here enjoys, even a drop of water to cool thy tongue? Conſider this, and from henceforth reſolve to imploy all that pains and diligence thou haſt uſed to deceive others, in reſcuing thy ſelf from the frauds of the grand deceiver.

The neceſſity of Reſtitution.

11. To this purpoſe it is abſolutely neceſſary, that thou make Reſtitution to all whom thou haſt wronged: For as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an earneſt-penny from the Devil, which gives him full right to thy Soul. But perhaps it may be ſaid, It will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his Heirs, to whom his right deſcends. But it may further be objected, That he that hath long gone on in a courſe of fraud, may have injured many, that he cannot now remember, and many, that he hath no means of finding out: in this caſe all I can adviſe is this: Firſt, to be as diligent as is poſſible, both in recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impoſſible, let thy Reſtitutions be made to the poor, and that they may not be

be made by halfs, be as careful as thou canſt to reckon every the leaſt mite of unjuſt gain: but when that cannot exactly be done, as 'tis ſure it cannot by thoſe who have multiplied the Acts of fraud, yet even there let them make ſome general meaſures, whereby to proportion their reſtitution: as for example, a Tradeſman that cannot remember how much he hath cheated in every ſingle parcel, yet may poſſibly gueſs in the groſs whether he have uſually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion ſoever he thinks he has ſo defrauded, the ſame proportion let him now give out of that eſtate he hath raiſed by his Trade: but herein it concerns every man to deal uprightly, as in the preſence of God; and not to make advantage of his own forgetfulneſs, to the cutting ſhort of the Reſtitution, but rather go on the other hand, and be ſure rather to give too much, than too little. If he do happen to give ſomewhat over, he need not grudge the charge of ſuch a ſin-offering, and 'tis ſure he will not, if he do heartily deſire an atonement. Many other difficulties there may be in this buſineſs of reſtitution, which will not be foreſeen, and ſo cannot now be particularly ſpoke to; but the more of thoſe there are, the greater horrour ought men to have of running into the ſin of injuſtice, which it will be ſo difficult, if not impoſſible for them to repair, and the SERMON XII.

Sunday XIII. more careful ought they to be to mortifie that which is the root of all injuſtice, to wit, Covetouſneſs.

SUNDAY XIII.

Of Falſe Reports, Falſe witneſs, Slanders, Whiſperings; Of ſcoffing for infirmities, Calamities, Sins, &c. Of Poſitive Juſtice, Truth. Of Lying, Of Envy and Detraction. Of Gratitude, &c.

D. *His Credit.* Sect. 1. THE Fourth Branch of Negative Juſtice concerns the Credit of our Neighbours, which we are not to leſſen, or impair by any means, particularly not by falſe Reports. Of falſe reports there may be two ſorts, the one is when a man ſays ſomething of his neighbour, which he directly knows to be falſe, the other when poſſibly he has ſome ſlight ſurmiſe, or jealouſie of the thing, but that upon ſuch weak grounds, that 'tis as likely to be falſe as true. In either of theſe caſes, there is a great guilt lies upon the reporter. That there doth ſo in the firſt of them, no body will doubt, every one acknowledging that it is the greateſt baſeneſs to invent a lie of another; but there is as little reaſon to queſtion the other, for he that reports a thing as a truth, which is but uncertain,

X. 1.

certain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousie will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmise and fancy to hazard the bringing so great an evil upon another; especially when it is considered, that those surmises commonly spring rather from some censoriousness, peevishness, or malice in the surmiser, than from any real fault in the person so suspected. Summary XIII.

2. The manner of spreading these false reports of both kinds, is not alwayes the same; sometimes it is more open and avowed, sometimes more close and private: the open is many times by false witness before the Courts of Justice: and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern his life, as we see it did in *Naboth*'s case, 1 *Kings* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now *False witness.* II. 1. a.

Sunday XIII. to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outragious injustice to his neighbour; this is that which is expresly forbidden in the ninth Commandment, and was by God appointed to be punisht by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other, *Deut.* 19. 16.

Publick slanders. b. 3. The second open way of spreading these reports, is by a publick and common declaring of them; though not before the Magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther, and this is usually done with bitter railings and reproaches, it being an ordinary Art of slanderers, to revile those whom they slander, that so by the sharpness of the accusation, they may have the greater impression on the minds of the hearers: this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, verse 3. *That he slandereth not his neighbour.* And for railing, the Apostle in several places reckons it amongst those works

of

of the flesh, which are to shut men out both from the Church here by excommunication, as you may see, 1 *Cor.* 5, 11, and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6, 10. Sunday XIII.

4. The other more close and private way of spreading such reports is that of the Whisperer, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more: this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town. This sort of slanderer is of all others the most dangerous, for he works in the dark, tyes all he speaks to, not to own him as the author; so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poyson, works incurable effects, before ever the man discern it. This sin of whispering is by S. *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most incurable wounds of this sword of the tongue: the very bane and pest of humane society: and that which not only Whispering 2.

Sunday XIII. robs ſingle perſons of their good names, but oftentimes whole families, nay, publick Societies of men of their peace; what ruines, what confuſions hath this one ſin wrought in the world? 'Tis *Solomon*'s obſervation, *Prov.* 16.28. that a *Whiſperer ſeparateth chief friends*, and ſure one may truly ſay of tongues thus employed, that they are *ſet on fire of Hell*, as St. *James* ſaith, Chap. 3.6.

Several ſteps towards this ſin.

5. This is ſuch a guilt that we are to beware of all the degrees of approach to it, of which there are ſeveral ſteps; the firſt is the giving ear to, and cheriſhing of thoſe that come with ſlanders, for they that entertain and receive them, encourage them in the practice; for as our common proverb ſayes, If there were no Receivers, there would be no Thief; ſo if there were none that would give an ear to tales, there would be no talebearers. A ſecond ſtep is, the giving too eaſie credit to them, for this helps them to attain part of their end. They deſire to get a general ill opinion of ſuch a man, but the way of doing it muſt be by cauſing it, firſt, in particular men: and if thou ſuffer them to do it in thee, they have ſo far proſpered in their aim. And for thy own part thou doeſt a great injuſtice to thy neighbour, to believe ill of him without a juſt ground, which the accuſation of ſuch a perſon certainly is not. A third ſtep is the reporting to others, what is thus told thee; by which thou makeſt thy

ſelf

ſelf directly a party in the ſlander, and after thou haſt unjuſtly withdrawn from thy neighbour thy own good opinion, endeavoureſt to rob him alſo of that of others. This is very little below the guilt of the firſt whiſperer, and tends as much to the ruine of our neighbours credit. And theſe ſeveral degrees have ſo cloſe a dependance one upon another, that it will be very hard for him that allows himſelf the firſt, to eſcape the other, and indeed he that can take delight to hear his neighbour defamed, may well be preſumed of ſo malicious a humour, that 'tis not likely he ſhould ſtick at ſpreading the ſlander. He therefore that will preſerve his innocence in this matter, muſt never in the leaſt degree cheriſh or countenance any that brings theſe falſe reports. And it is not leſs neceſſary to his peace, than to his innocency; for he that once entertains them, muſt never expect quiet, but ſhall be continually incited, and ſtirred up even againſt his neareſt and deareſt relations; ſo that this whiſperer, and ſlanderer is to be lookt on by all, as a common enemy, he being ſo as well to thoſe to whom, as of whom he ſpeaks. Sermon XIII.

6. But beſides this groſſer way of ſlandering, there is another, whereby we may impair and leſſen the credit of our neighbour, and that is by contempt and deſpiſing, one common effect whereof is ſcoffing, and deriding him. This is very injurious to a man's *Deſpiſing and ſcoffing.* 2.

reputa-

Sunday XIII. reputation. For the generality of men do rather take up opinions upon truſt, than judgment; and therefore if they ſee a man deſpiſed, and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing, and ſcorning others. There are ordinarily but three things which are made the occaſions of it, (unleſs it be with ſuch, with 1. whom vertue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf, for whoſe ſake it is, that 2. he is ſo deſpiſed) thoſe three are, firſt, the infirmities, ſecondly, the calamities, thirdly, the ſins of a man, and each of theſe are very far from being ground of our triumphing over him.

For infirmities. 7. Firſt, for infirmities, be they either of body or mind, the deformity and unhandſomneſs of the one, or the weakneſs and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellency of body and mind, as he pleaſes; and therefore to ſcorn a man, becauſe he hath them not, is in effect to reproach God who gave them not to him.

For calamities. 8. So alſo for the calamities, and miſeries, that befal a man, be it want or ſickneſs, or whatever elſe, theſe alſo come by the providence of God, who raiſeth up, and pulleth down,

down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Saviour reproves in the *Jews*, *Luke* 13. where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, verse 2, 3. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish.* When we see Gods hand heavy upon others, it is no part of our business to judge them, but our selves, and by repentance to prevent, what our own sins have deserved. But to reproach and revile any that are in affliction, *b.* is that barbarous cruelty, taken notice of by the *Psalmist*, as the height of wickedness, *Psalm* 69. 26. *They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded*: In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

Sermon XIII.

a.

9. Nay, the very sins of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty

For sin.

of

Summary XIII. of compaſſion, and that in the higheſt degree, as being the things, which of all others make a man the moſt miſerable. In all theſe caſes, if we conſider how ſubject we are to the like our ſelves, and that it is only Gods mercy to us, by which we are preſerved from the worſt that any man elſe is under, it will ſurely better become us to look up to him with thankfulneſs, than down on them with contempt and deſpiſing. Thus you ſee the direct injuſtice of ſcorning and contemning our brethren, to which when that other is added, which naturally follows as a conſequent of this, to wit, the begetting the like contempt in others, there can ſure be no doubt of its being a great and horrible injuſtice to our neighbour in reſpect of his credit.

Deſtroying the credit, a great injury.

10. Now how great the injury of deſtroying a mans credit is, may be meaſured by theſe two things; firſt, the value of the thing he is robb'd of, and ſecondly, the difficulty of making reparations. For the firſt, 'tis commonly known, that a mans good name is a thing he holds moſt precious, oftentimes dearer than his life, as we ſee by the hazards men ſometimes run to preſerve even a miſtaken reputation; but 'tis ſure, it is that, which hath even by ſober men been eſteemed one of the greateſt happineſſes of life: And to ſome ſort of men, ſuch eſpecially as ſubſiſt by dealings in the world, 'tis ſo neceſſary, that it may well be reckoned as the means of their

their livelihood, and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him. Sermon XIII.

11. Secondly, the difficulty of making reparations encreaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, than a difficulty. For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out: ſo that the ſlanderer is herein like a young Conjurer, that raiſes a Devil he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon, that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury. 2. And irreparable.

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt reparations they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it. And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one, Yet every guilty perſon muſt do all he can to repair the injury.

that

Sermon XIII. that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavour to restore his neighbour to that degree of credit he hath depriv'd him of; and if that be not to be done without bringing the shame upon himself of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

Justice in the thoughts.

13. Thus I have gone through these four branches of Negative Justice to our Neighbour; wherein we must yet further observe, that this justice binds us, not only in respect of our words and actions, but of our very thoughts and affections also; we are not only forbid to hurt, but to hate; not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his Body: we must not envy him any good thing he enjoys, nor so much as wish to possess our selves of it; neither will it suffice us, that we so bridle our tongue, that we neither slander, nor revile; if we have that malice in our hearts, which makes us wish his discredit; or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar property

perty of Gods Laws, that they reach to the heart; whereas mens can extend only to the words and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the heart; therefore if there were the perfectest innocency in our tongue and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Matt.* 5. 8. *Blessed are the pure in heart for they shall see God.* Sect. XIII.

14. I come now to speak of the positive part of Justice, which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some that are general to all mankind, others that are restrained within some certain conditions and qualities of men, and become due only by vertue of those qualifications. *Positive Justice.* 2.

15. Of the first sort, that is, those that are due to all men, we may reckon first the speaking Truth, which is a common debt we owe *Speaking Truth due to all men.*

Sunday XIII. owe to all mankind; ſpeech is given us as the inſtrument of intercourſe and ſociety one with another, the means of diſcovering the mind which otherwiſe lies hid and concealed, ſo that were it not for this, our converſations would be but the ſame as of beaſts: Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be uſed to that purpoſe; but he that Lies, is ſo far from paying that debt, that on the contrary he makes his ſpeech the means of injuring and deceiving him he ſpeaks to.

Lying expreſly forbidden in Scripture.

16. There might much be ſaid to ſhew the ſeveral ſorts of Obligations we lye under to ſpeak truth to all men; but ſuppoſing I write to Chriſtians, I need not inſiſt upon any other, than the Commands we have of it in Scripture; thus *Eph.* 4. 25. the Apoſtle commands that *putting away lying, they ſpeak every man truth with his neighbour*: And again, *Col.* 3. 9. *Lye not one to another*: And *Prov.* 6. 17. a lying tongue is mentioned as one of thoſe things that are abominations to the Lord. Yea ſo much doth he hate a lye, that it is not the moſt pious and religious end, that can reconcile him to it; the man that lies, though in a zeal to Gods glory, ſhall yet be judged as a ſinner, *Rom.* 3. 7. What ſhall then become of thoſe multitudes of men that lie on quite other ends? Some out of malice, to miſchief others: ſome out of covetouſneſs to defraud their neighbours; ſome out

of

of pride, to ſet themſelves out; and ſome out of fear, to avoid danger, or hide a fault. But of a yet ſtranger ſort than all theſe are thoſe, that do it without any diſcernible temptation, that will tell lyes by way of ſtory, take pleaſure in telling incredible things, from which themſelves reap nothing but the reputation of impertinent lyars. Sermon XIII.

17. Among theſe diverſe kinds of falſehood, Truth is become ſuch a rarity among us, that it is a moſt difficult matter, to find ſuch a man as *David* deſcribes, *Pſalm* 15. 2. *That ſpeaketh the truth from his heart.* Men have ſo glibbed their tongues to lying, that they do it familiarly upon any or no occaſion, never thinking that they are obſerved either by God or Man. But they are extremely deceived in both; for there is ſcarce any ſin (that is at all endeavoured to be hid) which is more diſcernible even to men: they that have a cuſtom of lying, ſeldom fail (be their memory never ſo good) at ſome time or other to betray themſelves; and when they do, there is no ſort of ſin meets with greater ſcorn and reproach; a Lyar being by all accounted a title of the greateſt infamy, and ſhame. But as for God 'tis madneſs to hope that all their Arts can diſguiſe them from him, who needs none of thoſe caſual ways of diſcovery which men do, but ſees the heart, and ſo knows at the very inſtant of ſpeaking, the falſhood of what is ſaid: *The great commonneſs and folly of this ſin.* 1. 2.

Sunday XIII. and then by his Title of the God of Truth is tyed not only to hate, but punish it: and accordingly you see, *Rev.* 21. that the lyars are in the number of those that are shut out of the new *Jerusalem*; and not only so, but also have their *part in the lake that burneth with Fire and Brimstone.* If therefore thou be not of the humour of that unjust judge Christ speaks of, *Luke* 18.2. *who neither feared God, nor regarded man*, thou must resolve on this part of Justice, the putting away lying, which is abhorred by both.

Courteous behaviour due to all men.

18. A second thing we owe to all is Humanity and Courtesie of behaviour, contrary to that sullen churlishness we find spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of health or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of a churl contemning it.

Not payed by the proud man.

19. This is the common guilt of all proud and haughty persons, who are so fond in admiring

miring themselves, that they over-look all that is valuable in others, and so think they owe not so much as common civility to other men, whilest they set up themselves, as *Nebuchadnezzar* did his Image, *to be worshipped of all.* This is sure very contrary to what the Apostle exhorts, *Rom.* 12. 10. *In honour prefer one another*; And again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others*; and let such remember the sentence of our blessed Saviour, *Luke* 14. 11. *He that exalteth himself shall be abased, and he that humbleth himself shall be exalted*, which we often find made good to us, in the strange down-falls of proud men. And it is no wonder, for this sin makes both God and men our enemies; God as the Scripture every where testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us; and then whom God and man thus resist, who shall secure and uphold? Sunday XIII.

20. A third thing we owe to all is meekness; that is, such a patience and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasie to our selves, as hath already been shewed, but also very mischievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly testifie. That this duty of meekness is to be extended to all men, *Meekness due to all men.* p. 154.

Sunday XIII. there is no doubt; for the Apostle in expres words commands it, 1 *Thess.* 5. 14. *Be patient towards all men*, and that, it should seem, in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exercise this meekness even towards them who oppose themselves against the Doctrine of the Gospel, 2 *Tim.* 2. 25. which was a case, wherein some heat would probably have been allowed, if it might have been in any.

Tit. 3, 2.

Brawling very insufferable.

2. 21. This vertue of meekness is so necessary to the preserving the peace of the world, that it is no wonder, that Christ who came to plant peace among men, should enjoyn meekness to all. I am sure the contrary effects of rage and anger are every where discernable; it breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neareſt relations; 'tis sure a humour, that *Solomon* warns us never to enter a friendship with a man that is of it, *Prov.* 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with him, as we are again taught by *Solomon*, Prov. 21. 19. Where he prefers the *dwelling in a wilderness, rather than with a contentious and angry woman*; and yet a woman has ordinarily only that one

weapon

weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humour, there can scarce be a greater uneasiness, than to converse with those that have it, though it never proceed farther than words. How great this sin is, we may judge by what our Saviour says of it, *Matth.* 5. where there are several degrees of punishment allotted to several degrees of it, but alas! we daily out-go that which he there sets as the highest step of this sin; the calling, *Thou fool*, is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

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2. Nay, we often go yet higher; reproaches serve not our turn, but we must curse too. How common is it to hear men use the horridst execrations and cursings upon every the slightest cause of displeasure? Nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Bless and curse not*: Yea, the precept of our blessed Saviour himself, *Matth.* 5. 44. *Pray for those that despitefully use you.* Christ bids us pray for those who do us all injury, and we are often curling those who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the Ceremony the Devil uses at the making of a Witch, and we have in this case also reason to look on it, as a means of bringing us into acquaintance and league with that

It leads to that great sin of cursing.

Sunday XIII.

accurſed ſpirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the New *Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the Apoſtle, *Eph.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*

Particular duty.

23. Having ſpoken thus far of thoſe common dues, wherein all men are concerned and have a right, I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, by vertue of ſome ſpecial qualification. Theſe qualifications may be of three kinds, that of Excellency, that of Want, and that of Relation.

A reſpect due to men of extraordinary gifts.

24. By that of Excellency, I mean any extraordinary gifts, or endowments of a perſon; ſuch as wiſdom, learning, and the like, but eſpecially grace. Theſe being the ſingular gifts of God, have a great value and reſpect due to them, whereſoever they are to be found; and this we muſt readily pay by

1. a willing and glad acknowledgment of thoſe his gifts in any he has beſtowed them on, and

1 King. x, 6.

2. bearing them a reverence and reſpect, anſwerable thereunto, and not out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do who will yield nothing to be reaſon, but what themſelves ſpeak, nor any thing

Job 29, 22.

piety,

piety, but what agrees with their own practice. *Matth.* xx. 15. Also we must not envy or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them, as it is at large set forth in the parable of the labourers, *Matth.* 20. where he asks them who grumbled at the Masters bounty to others, *Is it not lawful for me to do what I will with my own? Is thine eye evil because mine is good?* This envying at Gods goodness to others, is in effect a murmuring against God, who thus disposes it; neither can there be a greater, and more direct opposition against him, than for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. And then in respect of the man, 'tis the most unreasonable thing in the world, to love him the less, meerly because he has those good qualities, for which I ought to love him more.

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We are not to envy them.

Jo. 3, 26. 27.

26. Neither must we detract from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds or degrees of them, by that means to take off that esteem which is due to them. This sin of detraction is generally the effect of the former, of envy; he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excel-

Nor detract from them.

Sunday XIII. excellencies, or if they be so apparent, that he knows not how to cloud them, he will try
Luc. XI, 15. XV, 1. if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some dead flies, as the Wise man speaks *Eccles.* 10. 1. strive to *corrupt the savour of the ointment.* This is a great injustice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

The folly of both those sins.

27. And both those sins of envy and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain and torment to a mans self, whereas if he could but chearfully and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him: but, besides that, those gifts of his brother may be many ways helpful to him; his wisdom and learning may give him instruction, his piety and vertue, example, &c. But all this the envious man loseth, and hath nothing in exchange for it, but
Prov. XIV, 30. a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out; he that is still putting in Caveats against mens good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem

of

of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying. Sermon XIII.

49. What hath been said of the value and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of honour, greatness, and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard that these degrees and distinctions of men are by Gods wise providence disposed for the better ordering of the world, there is such a civil respect due to those, to whom God hath dispens'd them, as may best preserve that order, for which they were intended. Therefore all inferiours are to behave themselves to their superiors with modesty and respect, and not by a rude boldness confound that order which it hath pleased God to set in the world, but according as our Church Catechism teaches, *Order themselves lowly and reverently to all their betters.* And here the former caution against envy comes in most seasonably; these outward advantages being things, of which generally men have more taste, than of the others and therefore will be more apt to envy and repine to see others exceed them therein; to this therefore all the former considerations against envy will be very proper, and the more

A respect due to men in regard of their ranks and qualities.

2. Reg. 9, 12, 13.

Act. VII, 9. 1. Sam. X, 27.

Sunday XIII. more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

Duty to those that are in any sort of want.

30. The second qualification is that of wants; whoever is in distress for any thing, wherewith I can supply him, that distress of his makes it a duty in me to supply him; and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge, is to be instructed by him that hath it, and this is one special end, why that knowledge is given him; *The tongue of the learned is given to speak a word in season*, Esay 50. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness. This we see St. *Paul* makes the end of Gods comforting him, that he *might be able to comfort them that are in any trouble*, 2 Cor. 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplyed to him by those who have such abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that Text, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him,*

and

and not suffer sin upon him; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended and cleared by him that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice that of slandering our neighbour is, I have already shewed. Sermon XIII. 4.

31. Lastly, he that is in poverty and need, must be relieved by him that is in plenty, and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due. *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next verse: *Say not to thy neighbour, Go and come again, and to morrow I will give, when thou hast it by thee.* It seems 'tis the withholding a due, so much as to defer giving to our poor neighbour. And we find God did among the Jews separate a certain portion of every mans increase to the use of the poor, a tenth every third year (which is all one with a thirtieth part every year.) *Deut.* 14. 28, 29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the Jewish, that either nothing at all, or a less pro-

Sermon XIII.

proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus*'s lie unrelieved at our doors, they having a better right to our superfluities, than we our selves have; and then what is it but a rant to bestow that upon our vanities, may our sins, which should be their portion?

God withdraws those abilities which are not thus employed.

32. In all the foregoing cases he that hath ability is to look upon himself, as Gods steward, who hath put it into his hands to distribute to them that want, and therefore not to do it, is the same injustice and fraud, that it would be in any steward to purse up that money for his private benefit, which was intrusted to him, for the maintenance of the family: and he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luk.* 16. *to be put out of his stewardship*, to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernible ways to poverty: and no wonder, he having no title to Gods blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of Gods promise to

bless

bleſs them, *Deut.* 26. 15. *Look down from thy holy habitation and bleſs thy people Iſrael*, &c. they were firſt to pay the poor mans tithes, *verſe* 12. without which they could lay no claim to it. This withholding *more than is meet*, as *Solomon* ſays, *Prov.* 11. 24. *tends to poverty*; and therefore as thou wouldſt play the good husband for thy ſelf, be careful to perform this juſtice according to thy ability to all that are in want. Sermon XIII.

33. The third qualification is that of Relation, and of that there may be divers ſorts, ariſing from divers grounds, and duties, anſwerable to each of them. There is firſt a relation of a Debtor to a Creditor; and he that ſtands in that relation to any, whether by vertue of bargain, loan or promiſe, 'tis his duty to pay juſtly what he owes, if he be able (as on the other ſide, if he be not, 'tis the Creditors, to deal charitably and Chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already, by ſhewing you the ſin of withholding debts, informed you of this duty. *Duties in reſpect of relation.*

38. There is alſo a relation of an obliged perſon to his Benefactor, that is, one that hath done him good, of what kind ſoever; whether ſpiritual or corporal; and the duty of that perſon is, firſt thankfulneſs, that is, a ready and hearty acknowledgment of the courteſie received: ſecondly, prayer for *Gratitude to Benefactors.*

Gods

Sermon XIII. Gods blessings, and rewards upon him; and thirdly, an endeavour, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of gratitude to Benefactors is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his humane nature, that refuses to perform it. The very *Publicans* and sinners, as our Saviour says, *Do good to those that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this? How frequent is it to see men, not only neglect to repay courtesies, but return injuries instead of them? It is too observable in many particulars, but in none more, than in the case of advice, and admonition, which is of all others, the most precious part of kindness, the realest good turn that can be done from one man to another. And therefore those that do this to us, should be look'd on, as our prime and greatest benefactors. But alas! how few are there that can find gratitude, shall I say? nay, patience for such a courtesie? Go about to admonish a man of a fault, or tell him of an Error, he presently looks on you, as his enemy: you are, as S. *Paul* tells the *Galatians*, Chap. 4. 16. *Become his enemy, because you tell him the truth*; such a pride there is in mens hearts, that they must not be told of any thing amiss, though it be with no other intent, but that they may

may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the Wise man, *Prov.* 12. 1. *He that hateth reproof is brutish.* There cannot be in the world a more unhappy temper, for it fortifies a man in his Sins; raises such Mounts and bulworks about them, that no man can come to assault them, and if we may believe *Solomon*, destruction will not fail to attend it, *Prov.* 29. 1. *He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.* But then again in respect of the admoniſher, 'tis the greatest injustice, I may say, cruelty that can be: he comes in tenderness and compassion to rescue thee from danger; and to that purpose puts himself upon a very uneasie task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to find, that instead of reforming the first fault, thou art run into a second, to wit, that of causeless displeasure against him? This is one of the worst, and yet I doubt, the commonest sort of unthankfulness to benefactors, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be look't on as remote relations, (yet 'tis sure they are such as challenge all that duty I have assigned to them)

Summary XIV. I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

SUNDAY XIV.

Of duty to Magistrates, Pastors. Of the duty of Parents to Children, &c. Of Childrens duty unto Parents, &c.

Sect. 1. THE first of those nearer sorts of relations, is that of a Parent; and here it will be necessary to consider the several sorts of Parents, according to which the duty of them is to be measured. Those are these three, the Civil, the Spiritual, the Natural.

Duty to Parents.

Duties to the Supreme Magistrate.

2. The Civil Parent is he whom God hath establisht the Supreme Magistrate, who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this Parent, is first, Honour and Reverence, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring upon any pretence whatsoever, to *speak evil of the Ruler of our people*, Acts 23. 5.

Honour.

Tribute.

3. Secondly, paying Tribute; This is expressly commanded by the Apostle, *Rom.* 13. 6.

Pay

Pay ye Tribute, for they are Gods Miniſters attending continually upon this very thing. God has ſet them apart as Miniſters for the common good of the people, and therefore 'tis all juſtice, they ſhould be maintained and ſupported by them. And indeed when it is conſidered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reaſon to envy them theſe dues; and it may truly be ſaid, there is none of their poor labouring ſubjects that earns their living ſo hardly. Sunday XIV.

4. Thirdly, We are to pray for them: this is alſo expreſly commanded by the Apoſtle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The buſineſſes of that calling are ſo weighty, the dangers and hazards of it ſo great, that they of all others need prayers for Gods direction, aſſiſtance, and bleſſing, and the prayers that are thus poured out for them, will return into our own boſoms, for the bleſſings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the cloſe of the verſe forementioned. *Prayers for them.*

5. Fourthly, We are to pay them Obedience. This is likewiſe ſtrictly charged by the Apoſtle, 1 *Pet.* 2. 13. *Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as Supreme, or unto Governors as thoſe that are ſent by him.* We owe ſuch an obedience to the ſupreme power, *Obedience.*

Sunday XIV. that whoever is authorized by him, we are to submit to; and S. *Paul* likewise is most full to this purpose, *Rom.* 13. 1. *Let every soul be subject to the higher powers*: And again, Verse 2. *Whosoever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to shew us, that no pretence of the wickedness of our Rulers can free us of this duty. An obedience we must pay either Active or Passive: the active in the case of all lawful commands; that is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to that command of the Magistrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this active obedience; we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather than man.* But even this is a season for the passive obedience, we must patiently suffer, what he inflicts on us for such refusal, and not, to secure our selves, rise up against him. *For who can stretch his hand against the Lords anointed, and be guiltless?* sayes *David* to *Abishai*, 1 *Sam.* 26. 9. and that at a time when *David* was under a great persecution from

from *Saul*, nay, had also the assurance of the Kingdom after him; and S. *Paul*'s sentence in this case is most heavy, *Rom.* 13. 2. *They that resist shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a king of Kings from whom no power can shelter them, and this damnation in the close will prove a sad prize of their Victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this Treatise, and it being very useless for the people to enquire, what is the duty of their Supremes, wherein the most are already much better read, than in their own; it may suffice them to know, that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs. Sunday XIV.

6. The second sort of Parents are the spiritual; that is, the Ministers of the Word, whether such, as be Governours in the Church, or others under them, who are to perform the same offices to our Souls, that our natural parents do to our bodies. Thus S. *Paul* tells the *Corinthians*, that in *Christ Jesus he had begotten them through the Gospel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that he *travels in birth of them, till Christ be* *Duties to our Pastors.*

Sunday XIV. *formed in them*: and again, 1 *Cor.* 3. 2. *He had fed them with Milk*; that is, such Doctrines as were agreeable to that infant state of Christianity they were then in; but he had *stronger meat for them of full age*, *Heb.* 5. 14. All these are the offices of a Parent, and therefore they that perform them to us, may wel be accounted as such.

Love. 7. Our duty to these is first to love them, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by S. *Paul*, 1 Thess. 5. 13. *I beseech you brethren, mark them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them love, it being of the highest advantage to us.

Esteem. 8. Secondly, tis our duty to value and esteem them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent. We use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Christ*, 2 *Cor.* 5. 20. and

Ambassa-

Ambaſſadors are by the Laws of all Nations to be uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his Diſciples, when he ſends them out to preach, *He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me*, Luke 10. 16. It ſeems there is more depends on the deſpiſing of Miniſters, than men ordinarily conſider, 'tis the deſpiſing of God and Chriſt both. Let thoſe think of this, who make it their paſtime and ſport to affront and deride this calling. And let thoſe alſo, who dare preſume to exerciſe the Offices of it, without being lawfully called to it, which is a moſt high preſumption; 'tis as if a man of his own head ſhould go, as an Ambaſſador from his Prince. The Apoſtle ſays of the Prieſts of the Law, which yet are inferiour to thoſe of the Goſpel, *That no man taketh this honour to himſelf, but he which was called of God, Heb.* 5. 4. How ſhall then any man dare to aſſume this greater honour to himſelf, that is not called to it? Neither will it ſuffice to ſay, they have the inward call of the ſpirit; for ſince God hath eſtabliſhed an order in the Church, for the admitting men to this Office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* 10. *Which come not in by the door*. Beſides, the ſad experience of theſe

Sunday XIV.

Sunday XIV. times ſhew, that many who pretend moſt to this inward call of the ſpirit, are called by ſome other ſpirit than that of God, the doctrines they vent, being uſually directly contrary to that word of his, on which all true Doctrines muſt be founded. Such are to be lookt on as thoſe ſeducers, thoſe falſe prophets, whereof we are ſo often warn'd in the Epiſtles of the Apoſtles. And whoſoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying ſin, that he made of the meaneſt of the people Prieſts; that is, ſuch as had by Gods inſtitution no right to it: and whoever hearkens to theſe uncalled preachers, runs into that very ſin; for without the encouragement of being followed, they would not long continue in the courſe, and therefore they that give them that encouragement, have much to anſwer for, and are certainly guilty of the ſin of deſpiſing their true paſtors, when they ſhall thus ſet up theſe falſe apoſtles againſt them. This is a guilt this age is too much concerned in, God in his mercy ſo timely convince us of it, as may put a ſtop to that confuſion and impiety, which breaks in ſo faſt upon us by it.

Maintenance. 3. Thirdly, We owe to them maintenance: but of this I have ſpoken already in the firſt part of this Book, and ſhall not here repeat. Fourthly, We owe them obedience.

Obedience.

Obey

Obey them, ſaith the Apoſtle, *that have the rule over you, and ſubmit your ſelves, for they watch for your Souls, Heb.* 13. 17. This obedience is to be paid them in ſpiritual things; that is, whatſoever they out of Gods word ſhall declare to us to be Gods Commands, theſe we are diligently to obey, remembring that it is not they but God requires it, according to that of Chriſt, *He that heareth you heareth me, Luke* 10. 6. And this, whether it be delivered by the way of publick preaching, or private exhortation, for in both, ſo long as they keep them to the rule which is Gods word, they are the *Meſſengers of the Lord of Hoſts, Mal.* 2. 7. This obedience the Apoſtle inforceth from a double motive, one taken from their Miniſtery, another from themſelves. *They watch*, ſays he, *for your ſouls, as they that muſt give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their Paſtors to give a comfortable account of their Souls; and it is a moſt unkind return of all their care and labours, to be put to grieve for the ill ſucceſs of them. But then in the ſecond place, 'tis their own concernment alſo; they may put their Miniſters to the diſcomfort of ſeeing all their pains caſt away, but themſelves are like to get little by it, that (ſays the Apoſtle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your ſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards, which

Sunday XIV.

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Sunday XIV. are offered, as the crown of this obedience; you get nothing but an addition to your ſin and puniſhment; for as our Saviour tells the *Phariſees, if he had not come and ſpoken to them, they had not had ſin, John* 15. 24. that is, in compariſon with what they then had; ſo certainly they that never had the Goſpel preached to them, are much more innocent than they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *That it ſhould be more tolerable for Tyre and Sydon,* which were heathen Cities, *than for them,* the ſame undoubtedly we may conclude for our ſelves.

Prayers for them. 10. Laſtly, we are to pray for them; This S. *Paul* every where requires of his ſpiritual children; thus *Eph.* 6. 7, 8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel*; and ſo again, *Col.* 4. 3. And this remains ſtill a duty to theſe Spiritual Fathers, to pray for ſuch aſſiſtances of Gods ſpirit to them, as may enable them rightly to diſcharge that Holy Calling. I ſhall omit to ſet down here, what is the duty of Miniſters to the people, upon the ſame conſiderations, on which I forbare to mention the duty of Magiſtrates.

Duties to our natural Parents. 11. The third ſort of Parent is the natural, the *fathers of our fleſh,* as the Apoſtle calls them, *Heb.* 12. 9. And to theſe we owe ſeve-

several duties; as first, we owe them reverence and respect; we must behave our selves towards them with all humility and observance, and must not upon any pretence of infirmity in them despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities it must be our business to cover and conceal them; like *Shem* & *Japhet*, who, while cursed *Cham* publisht and *discloſed the nakedneſs of their Father, covered it, Gen.* 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those nakednesses of our Parents which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not; there is ordinarily such a pride and heavineſs in youth that they cannot abide to submit to the counsels and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* 23. 22. *Hearken to thy father that begat thee, and deſpiſe not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shews that the wisest of men thought it necessary

Sunday XIV. Reverence.

for

Sunday XIV. for children to attend to the counsel of their Parents. But the youth of our age set up for wisdom the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea, mocking the persons of their parents. Let such, if they
b. will not practise the exhortations, yet remember the threatning of the Wise man, *Prov.* 30. 17. *The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

Love. 13. A second duty we owe to them is Love; we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve and disquiet them. This will appear but common gratitude, when 'tis remembred what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expresst several-
a. ways, first, in all kindness of behaviour, carrying our selves not only with an awe and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may

grieve

grieve and afflict them. Secondly, this love is to be expreſt in praying for them. The debt a child ows to a parent is ſo great, that he can never hope himſelf to diſcharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his bleſſings upon them; what ſhall we then ſay to thoſe children, that inſtead of calling to Heaven for bleſſings on their parents, ranſack Hell for curſes on them, and pour out the blackeſt execrations againſt them? This is a thing ſo horrid, that one would think they needed no perſwaſion againſt it; becauſe none could be ſo vile, as to fall into it; but we ſee God himſelf, who beſt knows mens hearts, ſaw it poſſible, and therefore laid the heavieſt puniſhment upon it. *He that curſeth father or mother let him die the death, Exod.* 21.17. And alas! our daily experience tells us, tis not only poſſible but common, even this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the wiſhing curſes, though fear or ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the Government or greedineſs of the poſſeſſions of the Parents, have wiſht their deaths? But whoever doth ſo, let him remember, that how ſlily and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight he aſſuredly

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paſſes

Sunday XIV. passes for this hainous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiseth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, than this we are now speaking of, the cursing our Parents.

Obedience. 14. The third duty we owe to them is Obedience; this is not only contained in the fifth Commandment, but expressly injoyned in other places of Scripture, *Ephes. 6.1. Children obey your Parents in the Lord, for this is right*; and again, *Col. 3.20. Children obey your Parents in all things, for this is well-pleasing to the Lord.* We owe them an obedience in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred; and therefore if any Parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offends against a higher duty, even that he

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ows to God his Heavenly Father. Yet when 'tis thus neceſſary to refuſe obedience, he ſhould take care to do it in ſuch a modeſt, and reſpectful manner, that it may appear 'tis conſcience only, and not ſtubbornneſs moves him to it. But in caſe of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded is too manifeſt every where in the world, where Parents generally have their children no longer under command, than they are under the rod; when they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Worldly prudence. They fear to diſpleaſe their Parents, leſt they ſhould ſhorten their hand towards them, and ſo they ſhall loſe ſomewhat by it; but how few are there that obey purely upon conſcience of duty? This ſin of Diſobedience to Parents was by the Law of *Moſes* puniſhable with death, as you may read *Deut.* 21. 18. but if Parents now adays ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

Sermon XIV.

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15. But of all the acts of diſobedience, that of marrying againſt the conſent of the Parent, is

Eſpecially in their Marriage

Sunday XIV. is one of the higheſt. Children are ſo much the goods, the Poſſeſſions of their Parent, that they cannot, without a kind of theft, give away themſelves without the allowance of thoſe that have the right in them; and therefore we ſee under the Law, the *Maid that had made any vow, was not ſuffered to perform it, without the conſent of the Parent*, *Numb.* 30. 5. The right of the Parent was thought of force enough to cancel and make void the Obligation, even of a vow, and therefore ſurely it ought to be ſo much conſidered by us as to keep us from making any ſuch, whereby that right is infringed.

Miniſtring to their wants. 16. A fourth duty to the parent, is to aſſiſt and miniſter to them in all their wants of what kind ſoever, whether weakneſs and ſickneſs of body, decayedneſs of underſtanding, or poverty and lowneſs in eſtate; in all theſe the child is bound, according to his ability to relieve and aſſiſt them: for the two former, weakneſs of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very ſame benefit from the Parents; the child had then no ſtrength to ſupport, no underſtanding to guide it ſelf; the care of the Parents was fain to ſupply both theſe to it, and therefore in common gratitude, whenever either of theſe becomes the Parents caſe, as ſometimes by great age, or

ſome

some accident both do, the child is to perform the same offices back again to them. As for that of Relieving their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teacheth us, that this is contained within the precept of honouring their Parents: for when *Mark* 7.13. he accuses the *Pharisees of rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoyned in the fifth Commandment, as you may see at large in the Text, and such a duty it is, that no pretence can absolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses and superfluities, which are indeed their sins, to satisfie the necessities of those to whom they owe their being? Nay, some there are yet worse, who out of pride scorn to own their Parents in their poverty: thus it often happens, when the Child is advanced to dignity or wealth, they think it a disparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his

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Sunday XIV. his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God; for if *Solomon* observe of Pride alone, that it is the *forerunner of destruction, Prov.* 16. 18. we may much rather conclude so of it, when it is thus accompanied.

Duty to be paid even to the worst of Parents.

17. To this that hath been said of the duty of Children to their Parents, I shall add only this: that no unkindness, no fault of the Parent, can acquit the child of this duty; but as S. *Peter* tells servants, 1 *Pet.* 2. 18. that they *must be subject, not only to the good and gentle Masters, but also to the froward*; so certainly it belongs to children to perform duty, not only to the kind and vertuous, but even to the harshest, and wickedest Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefest ground of it; that is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done any thing to oblige the child (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tye of gratitude should lye on us.

Duty of Parents to Children.

But as this is due from the child to the Parents, so on the other side there are other things

things also due from the Parents to the Child, and that throughout the several states and Ages of it. Summary XIV.

18. First, There is the care of nourishing and sustaining it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; this is a duty which nature teaches; even the savage beasts have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the Mother be obliged to give the child its first nourishment, by giving it Suck her self*, because 'twill not be possible to affirm universally in the Case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impediment of sickness, weakness, or the like does happen, 'tis surely best for the Mother her self to perform this office, there being many advantages to the Child by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such only are the grounds of forbearing it, they will never be able to justifie the omission, they being themselves unjustifiable. To nourish them.

But besides this first care, which belongs to the body of the child, there is another, Bring them to Baptism.

Sunday XIV. which ſhould begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of Baptiſm, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, 1. that they who have been inſtruments to conveigh the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides, 2. the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of Gods mercy to thoſe poor children, who dye without Baptiſm, yet ſurely thoſe parents commit a great fault by whoſe neglect it is that they want it.

II. *Educate them.* 19. Secondly, The Parents muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.* 22. 6. *Train up the child in the way he ſhould go.* As ſoon therefore as children come to the uſe of reaſon, they are to be inſtructed, and that firſt in thoſe 1. things which concern their eternal well-being, they are by little and little to be taught all thoſe things which God hath commanded them as their duty to perform; as alſo what glorious rewards he hath provided for them, if they do it, and what grievous and eternal puniſhment, if they do it not. Theſe things 2. ought as early as is poſſible, to be inſtilled into

into the minds of children, which (like new veſſels) do uſually keep the ſavour of that which is firſt put into them; and therefore it nearly concerns all Parents to look they be at firſt thus ſeaſoned with Vertue and Religion. 'Tis ſure if this be neglected, there is one ready at hand to fill them with the contrary: the Devil will be diligent enough to inſtill into them all wickedneſs and vice, even from their cradles; and there being alſo in all our natures ſo much the greater aptneſs to evil, than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of Souls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to vertue, and a hatred of vice; that ſo when the temptations come they may be armed againſt them. This ſurely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; we juſtly look upon thoſe Parents, as moſt unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruines his Soul, makes him miſerable eternally; and God knows, multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be poſſeſt by the Devil, for want of an early acquainting them with the ways of God; nay indeed, how few there are that Sunday XIV.

Sunday XIV. do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth. The children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt as the meereſt Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſays to the careleſs watchman, *Ezek.* 3. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare with all Parents who have this office of watchmen intruſted to them by God over their own children. A ſecond part of education is the bringing them up to ſome

2. employment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great ſnare of the Devil, Idleneſs; and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the Commonwealth, and able to get an honeſt living to themſelves.

Means towards the education of Children.

20. To this great duty of Educating of Children there is required as means, firſt,

1. Encouragement; ſecondly, Correction. Encouragement is firſt to be tried, we ſhould endeavour to make children in love with duty, by offering them rewards and invitations, and whenever they do well, take notice of it, and encourage them to go on. It is

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an ill courſe ſome Parents hold, who think they muſt never appear to their children but with a face of ſowreneſs and auſterity; this ſeems to be that which S. *Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath, Col.* 3. 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apoſtle tells us in the ſame verſe, what will be the iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions, and encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tried in words, I mean not by railing and foul language, but in ſober, yet ſharp reproof; but if that fail too, then proceed to blows; and in this caſe, as *Solomon* ſayes, *He that ſpareth his rod hateth his ſon, Prov.* 13.24. 'Tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the child that is left to himſelf. But then this correction muſt be given in ſuch a manner, as may be likely to do good; to which purpoſe it muſt firſt be given timely; the child muſt not be ſuffered to run on in any ill, till it hath got a habit, and a ſtubbornneſs too. This is a great

Sunday XIV.

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Sunday XIV. great error in many Parents, they will let their children alone for divers years, to do what they liſt, permit them to lie, to ſteal, without ever ſo much as rebuking them, nay, perhaps pleaſe themſelves to ſee the witty ſhifts of the child, and think it matters not what they do while they are little: but alas! all that while the vice gets root, and that many times ſo deep an one, that all they can do afterwards, whether by words or blows, *x* can never pluck it up. Secondly, Correction muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the child. *y*. Thirdly, it muſt not be given in rage, if it be, it will not only be in danger of being immoderate, but it will loſe its effects upon the child, who will think he is corrected, not becauſe he has done a fault, but becauſe his Parent is angry, and ſo will rather blame the Parent than himſelf; whereas on the contrary, care ſhould be taken to make the child as ſenſible of the fault, as of the ſmart, without which he will never be throughly amended.

III. *The Parent to watch over their Souls even when they are grown up.*

21. Thirdly, after children are grown up, and are paſt the age of education, there are yet other Offices for the Parent to perform to them; the Parent is ſtill to watch over them, in reſpect of their ſouls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they find occaſion.

22. So

22. So also for their outward estate, they are to put them into some course of living in the world; if God have blest the Parents with wealth, according to what he hath, he must distribute to his children, remembring that since he was the instrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it; they are therefore to be lookt on as very unnatural parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among parents in this business; they defer all the provisions for them, till themselves be dead, heap up, perhaps, great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: First, it lessens the childs affection to his Parent, nay, sometimes it proceeds so far, as to make him wish his death: which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent, to give that temptation. Secondly, it puts the child, upon shifts and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of Parents has often put men upon very unlawful courses, which when they are once

Summary XIV. *To provide for their subsistence.* 1.

Sunday XIV. acquainted with, perhaps they never leave, though the first occasion cease; and therefore Parents ought to beware how they run them upon those hazards. Besides the Parent loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant Earthworm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and 2. that is, that the Parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision: there is such a curse goes along with an ill gotten estate that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that „ is sure to eat it out. This is so common an ob„servation, that I need say nothing to confirm „the truth of it; would God it were as gene„rally laid to heart, as it seems to be generally taken notice of: Then surely Parents would not account it a reasonable motive to unjust dealing that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sowres the whole lump, bringing down curses

curſes upon all a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children, as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion than the greateſt wealth unjuſtly gotten; according to that of *Solomon*, *Prov.* 16.8. *Better is a little with righteouſneſs, than great revenue without right.* Summary XIV.

23. A fourth thing the Parent ows to the child is Good Example, he is not only to ſet him rules of vertue and godlineſs, but he muſt himſelf give him a pattern in his own practice; we ſee the force of example is infinitely beyond that of precept, eſpecially where the perſon is one to whom we bear a reverence, or with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, than their own Parents. And indeed how can it be otherwiſe? While men give themſelves liberty to all wickedneſs, 'tis not to be hoped, but that the children which obſerve it, will imitate it; the child that ſees his father drunk, will ſurely think he may be ſo too; IV. *To give them good example.*

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Sunday XIV. well as his father. So he that hears him ſwear, will do the like, and ſo for all other vices; and if any Parent that is thus wicked himſelf, ſhould happen to have ſo much more care of his childs Soul than his own, as to forbid him the things which himſelf practiſes, or correct him for the doing them; 'tis certain the child will account this a great injuſtice in his father, to puniſh him for that which himſelf freely does, and ſo he is never likely to be wrought upon by it. This conſideration layes a moſt ſtrict tie upon all Parents to live Chriſtianly, for otherwiſe they do not only hazard their own Souls, but thoſe of their children alſo, and as it were, purchaſe an eſtate of inheritance in Hell.

V. *To bleſs them.* 24. A fifth duty of Parents is bleſſing their children; the way of doing that is double, firſt, by their prayer; they are by daily and earneſt prayers to commend them to Gods protection and bleſſing, both for their ſpiritual and temporal eſtate; and ſecondly, by their piety; they are to be ſuch perſons themſelves as that a bleſſing may deſcend from them upon their poſterity. This is often promiſed in Scripture to Godly men, that their *ſeed ſhall be bleſſed.* Thus in the ſecond Commandment, God promiſes *to ſhew mercy to the thouſandth generation of them that love him and keep his Commandments.* And it is very obſervable in the *Jews*, that though they were a ſtiff-necked generation, and had very

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grievously provoked God, yet the godliness of their forefathers, *Abraham*, *Isaac* and *Jacob*, did many times move God to save them from destruction; on the other side, we see that even good men have fared the worse for the iniquities of their fathers; thus when *Josiah* had destroyed idolatry, restored Gods service, and done good beyond all the Kings that were before him, yet there was an old arrear of *Manasseh* his Grandfather, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them. Summary XIV.

25. Sixthly, Parents must take heed, that they use their power over their children with equity and moderation, not to oppress them with Unreasonable Commands, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their *To give no unreasonable commands.* VI.

Sunday their own inclinations, which is a great ty-
XIV. ranny, and that which frequently betrays them to a multitude of miſchiefs, ſuch as all the wealth in the world cannot repair. There are two things which Parents ought eſpecially to conſider in the matching their children; the firſt, how they may live Chriſtianly; and to that purpoſe to chuſe a vertuous and pious perſon to link them with; the ſecond is, how they may live chearfully and comfortably in this world; and to that end, though a competency of eſtate may be neceſſary to be regarded, yet ſurely abundance is no way requiſite, and therefore that ſhould not be too vehemently ſought after; that which much more tends to the happineſs of that ſtate, is the mutual kindneſs and liking of the parties, without which marriage is of all other the moſt uncomfortable condition, and therefore no parent ought to thruſt a child into it. I have now done with the firſt ſort of Relation, that of a Parent.

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Sunday XV.

SUNDAY XV.

Of duty to our Brethren, and Relations, Husband, Wife, Friends, Masters, Servants.

Sect. 1. THE second sort of Relation is that of a Brother, now brotherhood may be twofold, either natural, or spiritual; the latter may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those general duties which belong to all as such. I now speak of that natural brotherhood that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts and affections: this nature points out to them, they partaking in a more especial manner of each others substance, and therefore ought to have the greatest tenderness and kindness each to other; thus we see *Abraham* makes it an argument, why there should be *no contention between him and Lot, because they were brethren*, Gen. 13. 8. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude that this nearer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

Dues to Brethren.

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Natural.

2. This

Sunday XV.

The necessity of Love among Brethren.

2. This kindness and Love between Brethren and Sisters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren envied him, because he had most of his fathers love, and *Rachel* envied her Sister *Leah*, because she was fruitful; therefore for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the same body, but will strive to advance and help forward the good of each other.

Spiritual Brotherhood.

3. The second kind of Brotherhood is spiritual; that contains all those who profess the same Faith with us: the Church in our Baptism becomes a mother to each baptized person; and then surely, they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal

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of tenderneſs and affection; the ſpiritual bond of Religion ſhould, of all others, the moſt cloſely unite our hearts. This is the Brotherhood which S. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an eſpecial manner bound to do all good offices, *Do good* ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith, Gal.* 6. 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward, Matt.* 10. 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight. Sunday XV.

4. Several duties there are required of us to theſe brethren; one principal, is the holding Communion with them, and that firſt in Doctrine; we are conſtantly to continue in the belief and profeſſion of all thoſe neceſſary truths, by which we may be mark'd out as followers and Diſciples of Chriſt. This is that faith which S. *Jude* ſpeaks of, which was *once delivered to the Saints, Jude* 3. by keeping whereof we continue ſtill united to this ſpiritual brotherhood, in reſpect of profeſſion, which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, *Heb.* 10. 22. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we are also, *Our duty to hold communion with theſe brethren.* 1. 2.

Sunday XV. 4. also as opportunity ſerves, to communicate with them in all holy offices; we muſt be diligent in frequenting the aſſemblies of the Saints, which is as it were the badge of our profeſſion, and therefore he that willingly withdraws himſelf from theſe, gives ground to ſuſpect he will be apt to renounce the other alſo. Both theſe parts of communion we find ſtrictly maintained by the firſt Chriſtians, *Acts* 2. 42. *They continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* They continued, and that ſtedfaſtly, they were not frighted from it by any perſecutions, though that were a time wherein they were tried with the ſharpeſt ſufferings; which may teach us that it is not the danger that attends this duty, can acquit us of it.

2. *To bear with their Infirmities.*

5. Secondly, We are to bear with the infirmities of our Chriſtian brethren, according to the advice of S. *Paul, Rom.* 15. 1. *We that are ſtrong ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian truths, happen yet to be in ſome error, we are not for this, either to forſake his communion, or deſpiſe his perſon. This S. *Paul* teaches us in the caſe of that weak brother, *Who by error made a cauſleſs ſcruple about meats, Rom.* 14. where he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an error, yet to receive him nevertheleſs, and not

not to deſpiſe him; as on the other ſide, he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other. *Sunday XV.*

6. Thirdly, we are to endeavour the reſtoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any ſin. Thus S. *Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves leſt they were alſo tempted.* We are not to look on him as a caſt-away, to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the proud *Phariſee* over the poor *Publican*, *Luke* 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls. *Gal.* 6. 1. *To reſtore them after falls.* 3.

7. Fourthly, We are to have a Sympathy and fellow-feeling with theſe brethren, to be nearly toucht with whatſoever befals them, either as they are conſidered in ſociety or in ſingle perſons. In ſociety firſt, and ſo they make up a Church; and that either the univerſal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the believers in that particular Nation; and whatever happens to either of theſe, either the *To ſympathize with them.* 4.

Sunday XV. whole Church in general, or any such single part of it, especially that whereof our selves are members, we are to be much affected and moved with it, to rejoyce in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with *David*, Psal. 51. 18. *O be favourable and gracious unto* Sion, *build thou the walls of* Jerusalem; and that especially when we see her in distress, and persecution. Whosoever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: It was the observation of the Psalmist, that *Gods servants think upon the stones of* Sion, *and pity to see her in the dust*, *Psal.* 102. 14. and surely all his servants are still of the same temper, cannot look on the ruines and desolations of the Church, without the greatest sorrow, and lamentation. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our selves concerned in every particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members*

bers suffer with it; or one member be honoured, all the members rejoyce with it. All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ hath made the badge of his Disciples, *John 13. 35. By this shall all men know that ye are my Disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren. Sunday XV.

8. The third relation is that between Husband and Wife: This is yet much neerer than either of the former, as appears by that Text, *Ephes. 5. 31. A man shall leave Father and mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other: and first for the Wife, she ows Obedience. This is commanded by the Apostle, *Col. 3. 18. Wives submit your selves to your own husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is, in all lawful commands, for otherwise 'tis here, as in the case of all other superiors, God must be obeyed rather than man, and the Wife must not upon her Husbands command do any thing which is forbidden by God. But in all things which do not cross some command of Gods, this precept is of force, and will serve to condemn the peevish stubbornness of many wives who resist the lawful commands of their husband, only because they are impatient of this duty of *The wife ows to the Husband obedience.* 1.

Sunday XV. subjection, which God himself requires of them. But it may here be asked, What if the husband command something, which
2. though it be not unlawful, is yet very inconvenient, and imprudent, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the inconveniences thereof, and to perswade him to retract that command; but in case she cannot win him to it by fair intreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that.

Fidelity. 9. Secondly, The wife ows Fidelity to the husband, and that of two sorts; first, that of
1. the bed, she must keep her self pure and chast from all strange embraces, and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second. Secondly, She ows him likewise Fidelity in
2. the managing those worldly affairs he commits to her, she must order them so, as may be most to her husbands advantage; and not by deceiving and couzening of him employ his goods to such uses as he allows not of.

Love. 10. Thirdly, She ows him Love, and together with that all friendliness and kindness of conversation: she is to endeavour to bring him

him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the womans creation, the being *a help to her husband*, *Gen.* 2. 13. and this in all conditions, whether health or sickness, wealth or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness and harshness, all brawling and unquietness is directly contrary, for that makes the wife the burden and plague of the man, instead of a help and comfort: And sure if it be a fault to behave ones self so to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatest kindness and affection is owing. Sunday XV.

11. Nor let such wives think that any faults, or provocations of the husband can justifie their frowardness; for they will not, either in respect of religion or discretion. Not in Religion, for where God has absolutely commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; nor in discretion, for the worse a husband is, the more need there is for the wife to carry her self with that gentleness and sweetness, that may be most likely to win him. This is the advice S. *Peter* gave the wives of his time, 1 *Pet.* 3. 1. *Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they may without the word be won* *The faults of the husband acquit not from these duties.* a. b.

Sunday XV.

by the converſation of the wives. It ſeems the good behaviour of the wives was thought a powerful means to win men from Heatheniſm to Chriſtianity; and ſure it might now adays have ſome good effects, if women would have but the patience to try it: At the leaſt, 'twould have this, that it would keep ſome tolerable quiet in Families, whereas on the other ſide, the ill fruits of the wives unquietneſs are ſo notorious, that there are few neighbourhoods, but can give ſome inſtance of it. How many men are there, that to avoid the noiſe of a froward wife, have fallen to company-keeping, and by that to drunkenneſs, poverty, and a multitude of miſchiefs? Let all wives therefore beware of adminiſtring that temptation. But whenever there happens any thing, which, in kindneſs to her husband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs, that it may appear 'tis love, and not anger that makes her ſpeak.

2.

The Husband ows to the wife love.

12. There are alſo on the Husbands part ſeveral duties; there is firſt Love, which S. *Paul* requires to be very tender and compaſſionate towards the wife, as appears by the ſimilitudes he uſeth in that matter, *Eph.* 5. The one, that of the love a man bears to his natural body. *No man*, ſays he, Verſe 29. *ever hateth his own fleſh but nouriſheth it, and cheriſheth it.* The other love is that Chriſt bears to his Church; which is far greater,

verſe

verſe 25. both which he ſets as patterns of this love of Husbands towards their Wives. This utterly forbids all harſhneſs and roughneſs to them; men are to uſe them as parts of themſelves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut, and gaſh their own fleſh. Let thoſe husbands that tyrannize over their wives, that ſcarce uſe them like humane creatures, conſider whether that be to love them as their own bodies. *Number* XV.

13. A ſecond duty of the Husband, is Faithfulneſs to the bed. This is by God as well required of the husband, as the wife; and though the world do ſeem to look on the breach of this duty with leſs abhorrence in the husband, yet ſure before that juſt Judge, the offence will appear no leſs on the mans ſide, than the womans. This is certain, 'tis in both a breach of the vow made to each other at their Marriage, and ſo beſides the uncleanneſs, a down-right perjury, and thoſe differences in the caſe, which ſeem to caſt the ſcale, are rather in reſpect of civil and worldly conſideration, than meerly of the ſin. *Faithfulneſs.*

14. A third part of the Husband is to maintain and provide for the Wife. He is to let her partake with him in thoſe outward good things, wherewith God hath bleſt him, and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs *Maintenance.*

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so waste his goods, that he shall become unable to support her. This is certainly the duty of the Husband, who being as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

Eph. v. 29.

Instruction.

15. Fourthly, The husband is to instruct the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus S. *Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14. 36. which supposes that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavour that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him than all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

Husbands and Wives
1. *mutually to pray for,*
and assist
2. *each other in all good.*

16. Lastly, Husbands and Wives are mutually to pray for each other, to beg all blessings from God both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty, and dissuading and drawing back

back from all ſin, and by being like true yoke-fellows, helpful and aſſiſtant to each other in the doing of all Sorts of Good, both to their own Family and all others within their reach. This is of all other the trueſt and moſt valuable love. Nay, indeed, how can it be ſaid they do love at all, who contentedly let each other run on in a courſe that will bring them to eternal miſery? And if the love of Husbands and Wives were thus grounded in vertue and Religion, 'twould make their lives a kind of Heaven on earth; 'twould prevent all thoſe contentions and brawlings, ſo common among them, which are the great plagues of Families, and the leſſer Hell in paſſage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage. Sunday XV.

17. It ſhould therefore be the care of every one that means to enter upon that ſtate, to conſider adviſedly beforehand, and to chuſe ſuch a perſon with whom they may have this ſpiritual friendſhip, that is, ſuch a one, as truly fears God. There are many falſe ends of Marriage lookt upon in the world: ſome marry for Wealth, others for Beauty, and generally they are only worldly reſpects that are at all conſidered; but certainly he that would marry as he ought, ſhould contrive to make his Marriage uſeful to thoſe better ends of ſerving God, and ſaving his own Soul; at leaſt he muſt be ſure it be no hindrance to them, *The virtue of the perſon the chief conſideration in Marriage.* 11. 9.

Sunday XV. them, and to that purpose the vertue of the person chosen is more conducing than all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages. 18. But above all things let all take heed, that they make not such marriages, as may not only be ill in their effects, but are actual sins at the time; such are the marriages of
2. a. those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promise; and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is direct adultery, as S. *Paul* tell us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are with-
b. in those degrees of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Levit.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches. It were well therefore if people would look on marriage, as our Church

Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfie mens carnal luſts and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt, a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between Husband and Wife. Sunday XV.

19. The next is that between Friends; and this relation if it be rightly founded, it is of great nearneſs and uſefulneſs; but there is none more generally miſtaken in the world; men uſually call them their friends, with whom they have an intimacy and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The Drunkard thinks him his friend that will keep him company; the deceitful perſon, him that will aid him in his cheats; the proud man, him that will flatter him; And ſo generally in all vices, they are lookt on as friends that advance and further us in them. But God knows this is far from friendſhip; ſuch a friend as this; the Devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice: in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly *Friendſhip.*

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Sunday XV. he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a friend then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained.

Its duties.

Faithfulneſs. 20. As firſt, faithfulneſs in all truſt committed to him by his friend, whether that of goods or ſecrets; he that betrays the truſt of a friend in either, is by all men lookt upon with abhorrence, it being one of the higheſt falſeneſſes and treacheries, and for ſuch treacherous wounds the Wiſe man tells us, *Every friend will depart*, Eccluſ. 22. 27.

Aſſiſtance. 21. Secondly, 'tis the duty of a Friend to be aſſiſting to his friend in all his outward needs; to counſel him when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to endeavour his reſcue out of any trouble or danger. An admirable example we have of this friendſhip in *Jonathan* to *David*, *he loved him as his own ſoul*, and we ſee he not only contrives for his ſafety when he was in danger, but runs hazards himſelf to reſcue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

Admonition. 22. The third and higheſt duty of a friend is to be aiding and aſſiſting to the ſoul of his friend, to endeavour to advance that in piety and vertue, by all means within his power,

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by exhortations and incouragements to all vertue, by earneſt and vehement diſſwaſions from all ſin, and not only thus in general, but by applying to his particular wants, eſpecially by plain and friendly reproofs, where he knows or reaſonably believes there is any fault committed. This is of all others the moſt peculiar duty of a friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into ſecurity; his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a flatterer, ſooths and cheriſhes him in this ſin; when yet farther it is conſidered how great need all men have at ſome time or other of being admoniſhed, 'twill appear moſt unfriendly, yea, a cruel thing to omit it. We have that natural partiality to our ſelves that we cannot ſo readily diſcern our own miſcarriages, as we do other mens, and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and the doing this at the firſt may prevent the multiplying of more: whereas if we be ſuffered to go unre-

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Summary XV. unreproved, it often comes to ſuch a habit, that reproofs will do no good. And then how ſhall that perſon be able to anſwer it either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief? 'Tis the expreſſion of God himſelf ſpeaking 4. of a friend, *Thy friend which is as thine own ſoul, Deut.* 13. 6. And ſure we ſhould in this reſpect account our friends as our own ſouls, by having the ſame jealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit for all that have entred any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſorioufneſs or unkindneſs.

Prayer. 23. Fourthly, to theſe ſeveral parts of kindneſs muſt be added that of Prayer; we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighties aid to them, recommending them earneſtly to God for all his bleſſings, both temporal and ſpiritual.

Conſtancy. 24. Laſtly, We muſt be Conſtant in our friendſhips, and not out of a lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who, if he have behaved himſelf

himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tried friend. The wiſeſt of men gives warning of it, *Prov.* 27. 10. *Thine own friend, and thy fathers friend forſake not.* Nay, farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band. Sunday XV.

25. The laſt relation is that between Maſters and Servants, both which owe duty to each other. That of the Servant is firſt obedience to all lawful commands; this is expreſly required by the Apoſtle, *Epheſ.* 6. 6. *Servants obey in all things your Maſters*, &c. And this obedience muſt not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, Verſe 7. *with good will doing ſervice*; and to help them herein, they are to conſider, that it is to the Lord, and not unto men. God has commanded ſervants thus to obey their Maſters; and therefore the obedience they pay is to God which may well make them do it chearfully, how *Servants owe to their Maſters obedience.*

Sunday XV. how harsh or unworthy soever the Master be, especially if what the Apostle farther urgeth, Verse 8. be considered, *That there is a reward to be expected from God for it.*

Fidelity. 26. The second duty of the Servant is faithfulness, and that may be of two sorts; one as opposed to eye-service, the other to purloyning or defrauding. The first part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his Master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful servant, this eye-service being by the Apostle set opposite to that singleness of heart, which he requires of servants, *Eph.6.5.* The second sort of faithfulness consists in the honest managery of all things intrusted to him by his Master, the not wasting his goods (as the unjust Steward was accused to have done, *Luke* 16.) whether by careless embezelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that purloyning of which the Apostle warns servants, *Tit.* 2. 10. and is indeed no better than arrant theft; of this kind are all those wayes, that the servant hath of gaining to himself, by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like:

Nay,

Nay, indeed this ſort of unfaithfulneſs is worſe than common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of waſting, though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as by the other, and then what odds is it to him, whether he be rob'd by the covetouſneſs or negligence of his Servant? And it is ſtill the ſame breach of truſt with the former; for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant: for 'twould be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whileſt in the mean time he would by his careleſneſs give opportunity to others to do it: therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that unjuſtly provides for his own. Sunday XV. α. β. γ. δ.

27. A third duty of a ſervant is patience and meekneſs under the reproofs of his Maſter, *not anſwering again*, as the Apoſtle exhorts, *Tit.* 2. 9. that is, not making ſuch ſurly and rude replies, as may increaſe the Maſters diſpleaſure, a thing too frequent among ſervants, even in the juſteſt reprehenſions; whereas S. *Peter* directs them patiently to ſuffer even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2. 20. But the patient ſuffering *Submiſſion to rebuke.* ε.

Sunday XV. of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

Diligence. 28. A fourth duty of a servant is Diligence: he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as Gods, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly Masters. *Col. 3. 25.*

Masters owe to their Servants Justice. 29. Now on the other side, there are some things also owing from the Masters to their servants: As first, the Master is bound to be just to them, in performing those conditions, on which they were hired; such are commonly the giving them food and wages, and that master that withholds these, is an oppressor. *Jac. 5. 4.*

Admonition. 30. Secondly, the Master is to admonish and reprove the Servant in case of fault, and that not only in faults against them, wherein few masters are backward; but also and more especially in faults against God, whereat every

every Maſter ought to be more troubled than at thoſe which tend only to his own loſs, or inconvenience; the diſhonour of God, and the hazard of the meaneſt mans ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore when Maſters are preſently on fire for any little negligence or fault of a ſervant towards themſelves, and yet can without trouble ſee them run into the greateſt ſins againſt God, 'tis a ſign they conſider their own concernments too much, and Gods glory and their ſervants ſouls too little. This is too commonly the temper of Maſters, they are generally careleſs how their ſervants behave themſelves towards God, how diſordered and prophane their families are, and therefore never beſtow any exhortation, or admonition, to perſwade them to vertue, or draw them from vice; ſuch Maſters forget that they muſt one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance Piety and Godlineſs among all thoſe that are under his charge, and that as well in this leſſer dominion of a Family, as in the greater of a Realm or Nation. Of this *David* was ſo careful, that we ſee he profeſſes, *Pſalm* 101. 7. *That no deceitful perſon ſhould dwell in his houſe, that he that told lies ſhould not tarry in his ſight*; ſo much he thought himſelf bound to provide, that his family

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Sunday XV. might be a kind of Church, an Aſſembly of godly upright perſons: and if all Maſters would endeavour to have theirs ſo, they
4. would beſides the eternal reward of it hereafter, find a preſent benefit by it, their worldly buſineſs would thrive much the better; for if their ſervants were brought to make conſcience of their ways, they would
Gen. 39. 22. 23. then not dare either to be negligent or falſe.

31. But as it is the duty of Maſters to admoniſh and reprove their ſervants, ſo they muſt alſo look to do it in a due manner, that is, ſo as may be moſt likely to do good, not in paſſion and rage, which can never work the ſervant to any thing but the deſpiſing or hating him; but with ſuch ſober and grave ſpeeches, as may convince him of his fault, and may alſo aſſure him, that it is a kind deſire of his amendment (and not a willingneſs to wreck his own rage) which makes the Maſter thus to rebuke him.

Good example. 32. A third duty of the Maſter is to ſet good example of honeſty and godlineſs to his ſervants, without which 'tis not all the exhortations, or reproofs he can uſe, will ever do good; or elſe he pulls down more with his example, than 'tis poſſible for him to build with the other, and 'tis madneſs for a drunken, or prophane Maſter to expect a ſober and godly family. *Pſalm. 101, 2.*

Means of Inſtruction. 33. Fourthly, the Maſter is to provide that his ſervants may not want means of being

being inſtructed in their duty, as alſo that they may daily have conſtant times of worſhipping God publickly, by having prayers in the family: but of this I have ſpoken before under the head of Prayer, and therefore ſhall here ſay no more of it. Sunday XV.

34. Fifthly, The Maſter in all affairs of his own, is to give reaſonable and moderate Commands, not laying greater burdens on his ſervants, than they are able to bear, particularly not requiring ſo much work, that they ſhall have no time to beſtow on their ſouls; as on the other ſide he is not to permit them to live ſo idly as may make them either uſeleſs to him, or may betray themſelves to any ill. *Moderation in Commands.* *Col. 4. 1.*

35. Sixthly, The Maſter is to give his ſervants encouragement in well-doing, by uſing them with that bounty and kindneſs which their faithfulneſs, and diligence, and piety deſerves; and finally in all his dealing with them, he is to remember that himſelf hath, as the Apoſtle ſaith, *Epheſ. 6. 9. a Maſter in Heaven*, to whom he muſt give an account of the uſage of his meaneſt ſervant on earth. Thus have I briefly run through thoſe ſeveral relations, to which we owe particular Duty, and ſo have done with that firſt branch of Duty to our neighbours, that of Juſtice. *Encouragement in well-doing.*

Sunday XVI.

SUNDAY XVI.

Other Branches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Credit.

Charity. Sect. 1. THE ſecond branch of Duty to our Neighbours, is Charity, or Love. This is the great Goſpel-duty ſo often enjoyned us by Chriſt; the *New Commandment*, as himſelf calls it, *John* 13. 34. *that ye love one another*, and this is again repeated twice in one Chapter, *John* 15. 12, 17. and the firſt Epiſtle of S. *John* is almoſt wholly ſpent in the perſwaſion of this one duty; by which we may ſee it is no matter of indifference, but moſt ſtrictly required of all that profeſs Chriſt. Indeed himſelf has given it as the badge and livery of his Diſciples, *John* 13. 35. *By this ſhall all men know ye are my Diſciples, if ye have love one to another.*

1. *In the Affections.* 2. This Charity may be conſidered two ways; firſt, in reſpect of the Affections, ſecondly, of the Actions. Charity in the affections is a ſincere kindneſs, which diſpoſes us to wiſh all good to others, and that in all their capacities, in the ſame manner that Juſtice obligeth us to wiſh no hurt to any man, either in reſpect of his Soul, his Body, his Goods, or his Credit; ſo this firſt part of Charity

Charity binds us to wiſh all good to them in all theſe. Sunday XVI.

1. And firſt for the Soul. If we have any the leaſt ſpark of Charity, we cannot but wiſh all good to mens Souls; thoſe precious things which Chriſt thought worth the ranſoming with his own bloud, may ſurely well challenge our kindneſs, and good wiſhes; and therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for 'twas the Souls of men which he loved ſo tenderly, and both did and ſuffered ſo much for. Of this love of his to Souls there are two great and ſpecial effects: the firſt, the purifying them here by his Grace, the ſecond, the making them everlaſtingly happy in his Glory; and both theſe we are ſo far to copy out in our kindneſs, as to be earneſtly deſirous that all men ſhould arrive to that purity and holineſs here, which may make them capable of eternal happineſs hereafter. It were to be hoped, that none, that himſelf carried a Soul about him, could be ſo cruel to that of another mans, as not ſincerely to wiſh this, did not experience ſhew us there are ſome perſons, whoſe malice is ſo deviliſh, as to reach even to the direct contrary; the wiſhing not only the ſin, but the damnation of others. Thus may you have ſome, who, in any injury or oppreſſion they ſuffer, make it their only comfort, that their enemies will damn

To mens Souls.

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themſelves by it; when alas! that ſhould to a Chriſtian be much more terrible, than any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satan, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves*. For it is ſure, no man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; be he never ſo fond of the ways that lead to it, yet he wiſhes that may not be his journeys end; and therefore by that rule of Charity ſhould as much dread it for his Neighbour.

To their Bodies, Goods and Credit,

4. Secondly, We are to wiſh all good to the Bodies of men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill, that can befal them: Now Charity, by vertue of the forementioned precept, extends this tenderneſs to all others: and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves*.

Effects of this Charity.

5. This Charity of the affections, if it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the

the duty, and ſo moſt ſtrictly required of us; Sunday
Firſt, it will keep the mind in a peaceable 1. XVI.
and meek temper towards others, ſo far from ſeeking occaſions of contentions, that no provocation ſhall draw us to it; for where we have kindneſs we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is *not eaſily provoked*, 1 *Cor.* 13. 5. And therefore whoever is unpeaceable, ſhews his heart is deſtitute of this Charity. Secondly, it will breed compaſſion towards all the 2.
miſeries of others; every miſ-hap that befals where we wiſh well, is a kind of defeat and diſaſter to our ſelves; and therefore if we wiſh well to all, we ſhall be thus concerned in the calamities of all, have a real grief and ſorrow to ſee any in miſery, and that according to the proportion of the ſuffering. Thirdly, it will give us joy in the proſperities of others, *Solomon* 3.
obſerves, *Prov.* 13. 19. that *the deſire accompliſhed is ſweet to the Soul*; and then whoever has this real deſire of his neighbours welfare, his deſire is accompliſhed in their proſperity, and therefore he cannot but have contentment and ſatisfaction in it. Both theſe are together commanded by S. *Paul*, Rom. 12. 12. *Rejoyce with them that rejoyce, weep with them that weep.* Fourthly, it will excite and
ſtir up our prayers for others; we are of our 4.
ſelves impotent, feeble creatures, unable to beſtow bleſſings, where we moſt wiſh them,

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Sunday XVI. therefore if we do indeed desire the good of others, we must seek it on their behalf from him, whence every *good and perfect gift cometh, James* 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out Envy. 6. But there is yet a farther excellency of this grace; it guards the mind, and secures it from several great and dangerous vices; as

1. first, from Envy: this is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envyeth not*; and indeed common reason may confirm this to us. for envy is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the heart, 'twill certainly chase out Envy.

Envy. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others. Sunday XVI.

2 Secondly, it keeps down Pride and Haughtiness. This is also taught by the Apostle in the forementioned place, *Charity vaunteth not it self, is not puffed up*; and accordingly we find, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3. 12. *Put on therefore bowels of Mercies, Kindness, Humbleness of mind*; and Rom. 12. 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you see how close an attendant Humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self-love, it makes us think highly of our selves, that we are much more excellent than other men. Now if love thus plac'd on our selves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred makes us to over-look and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2. 4. *Pride.* 2.

That

Sunday XVI. That we ſhould *eſteem others better than our ſelves.* Whoever therefore is of ſo haughty a temper, as to vilifie and diſdain others, may conclude, he hath not this charity rooted in his heart.

3. Cenſoriouſneſs. 8. Thirdly, it caſts out cenſoriouſneſs and raſh judging; Charity, As the Apoſtle ſaith, 1 *Cor.* 13. 5. *thinketh no evil*; is not apt to entertain ill conceits of others, but on the contrary, as it follows, Verſe 7. *Believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all men; and ſurely our own experience tells us the ſame, for where we love we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be like to create them, where they are not, or to aggravate them beyond their true ſize and degree: And then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among men, but to the want of this Charity?

4. Diſſembling. 9. Fourthly, It caſts out Diſſembling and feigned kindneſs; where this true and real love is, that falſe and counterfeit one flies from before it, and this is the love we are commanded to have, ſuch as *is without diſſimulation*, *Rom.* 12. 9. Indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation: becauſe this is in truth all that the falſe one would ſeem to be, and ſo

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is as far beyond it as Nature is beyond Art; nay indeed as a divine vertue is beyond a foul ſin; for ſuch is that hypocritical kindneſs; and yet 'tis to be feared, that does too generally uſurp the place of this real charity; the effects of it are too viſible among us, there being nothing more common than to ſee men make large profeſſions to thoſe whom, as ſoon as their backs are turned, they either deride or miſchief. Sunday XVI.

10. Fifthly, It caſts out all mercinarineſs, and ſelf-ſeeking: 'tis of ſo noble and generous a temper, that it deſpiſes all projectings for gain or advantage, *Love ſeeketh not her own*, 1 *Cor.* 13. 5. And therefore that huckſtering kind of love ſo much uſed in the world, which places it ſelf only there, where it may fetch in benefit, is very far from this charity. *Self-ſeeking.* 5.

11. Laſtly, It turns out of the heart all malice and deſire of Revenge, which is ſo utterly contrary to it, that it is impoſſible they ſhould both dwell in the ſame breaſt; 'tis the property of love to *bear all things*, 1 *Cor.* 13. 7. to endure the greateſt injuries, without thought of making any other return to them than prayers and bleſſings, and therefore the malicious revengeful perſon is of all others the greateſt ſtranger to this charity. *Revenge.* 6.

12. 'Tis true, if this vertue were to be exerciſed but towards ſome ſort of perſons, it might conſiſt with malice to others, it being poſſible for a man that bitterly hates one to love another: *This charity to be extended even to enemies.*

Sunday XVI. ther: but we are to take notice that this Charity must not be so confined, but must extend and stretch it self to all men in the world, particularly to Enemies, or else it is not that divine Charity commended to us by Christ. The loving of friends and benefactors is so low a pitch, that the very Publicans and sinners, the worst of men were able to attain to it, *Matth.* 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; no, he expects we should soar higher, and therefore hath set us this more spiritual and excellent precept of loving of enemies, *Matt.* 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you*, and whosoever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the Affections, must be understood to belong as well to our spitefulest enemy, as our most obliging friend; but because this is a duty to which the froward nature of man is apt to object much, 'twill not be amiss to insist a little on some considerations which may inforce it on us.

Motives thereunto.

1. *Command of Christ.* 1. And first, consider what hath been already toucht on, that it is the Command of Christ, both in the Texts above-mentioned, and multitudes of others; there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of our enemies.

enemies. Thus, *Epheſ.* 4. 32. *Be ye kind one to another, tender-hearted, forgiving one another*; And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo 1 *Pet.* 3. 9. *Not rendring evil for evil, nor railing for railing, but contrariwiſe Bleſſings.* A whole Volume of Texts might be brought to this purpoſe, but theſe are certainly enough to convince any man, that this is ſtrictly required of us by Chriſt, and indeed I think, there are few that ever heard of the Goſpel, but know it is ſo. The more prodigiouſly ſtrange is it, that men that call themſelves Chriſtians, ſhould give no degree of obedience to it, nay, not only ſo, but even publickly avow, and profeſs the contrary, as we daily ſee they do, it being ordinary to have men reſolve, and declare that they will not forgive ſuch, or ſuch a man, and no conſideration of Chriſts command can at all move them from their purpoſe. Certainly theſe men underſtand not what is meant by the very word Chriſtian, which ſignifies a ſervant and Diſciple of Chriſt, and this Charity is the very badge of the one, and leſſon of the other: and therefore 'tis the greateſt abſurdity, and contradiction, to profeſs themſelves Chriſtians, and yet at the ſame time to reſiſt this ſo expreſs Command of that Chriſt, whom they own as their Maſter. *If I be a Maſter*, ſaith God, Sunday XVI.

where

Sunday XVI. *where is my fear, Mal.* 1. 6. Obedience and reverence are ſo much the duties of ſervants, that no man is thought to look on him as a Maſter, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things I ſay?* ſaith Chriſt, *Luke* 6. 46. The whole world is divided into two great Families, Chriſts and Satans, and the obedience each man pays, ſignifies to which of theſe Maſters he belongs; if he obey Chriſt, to Chriſt; if Satan, to Satan. Now this ſin of malice and revenge is ſo much the dictate of that wicked ſpirit, that there is nothing can be a more direct obeying of him: 'tis the taking his livery on our backs, the proclamation whoſe ſervants we are. What ridiculous impudence is it then, for men that have thus entred themſelves of Satans Family to pretend to be the ſervants of Chriſt? Let ſuch know aſſuredly, that they ſhall not be owned by him, but at the great day of accompt, be turned over to their proper Maſter, to receive their wages in fire and brimſtone.

2. *Example of God.* 2. A ſecond conſideration is the example of God; this is an argument Chriſt himſelf thought fit to uſe, to impreſs this duty on us, as you may ſee, *Luke* 6. 35, 36. Where after having given the Command of Loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Higheſt* (that is, 'twill give us a likeneſs and reſemblance to him, as children

dren have to their Parents) *for he is kind to the unthankful and the evil*; And to the ſame purpoſe you may read, *Matt.* 5. 45. *He maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt*; and ſure this is a moſt forcible conſideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the ſumm of all we can wiſh for; and though it was *Lucifer's* fall, his ambition to be like the moſt high, yet had the likeneſs he affected been only that of Holineſs and goodneſs, he might ſtill have been an Angel of light; This deſire of imitating our Heavenly Father is the ſpecial mark of a child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtows on all, his *ſun and rain on the unjuſt*, as in the text forementioned, but chiefly in his ſpiritual Mercies. We are all by our wicked works, *Col.* 1. 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves; God had no motive beſides that of his pity to us, to wiſh a reconciliation; yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that he deſigns and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed

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Sunday XVI. for effecting this, is yet far beyond it; He ſent his own Son from Heaven to work it, and that not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the bloud of his Son. The like example of mercy and patience we have in

2. Chriſt, both *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make S. *John*'s inference; *Beloved, if God ſo loved us, we ought alſo to love one another*, 1 *John* 4. 11. How ſhameful a thing is it for us to retain diſpleaſures againſt our brethren, when God thus lays by his towards us, and that when we have ſo highly provoked him?

3. *The diſproportion between our offences againſt God, and mens againſt us.*

15. This directs to a third conſideration, the comparing our ſins againſt God, with the offences of our brethren againſt us, which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that in ſeveral reſpects: For firſt, there is the

1. Majeſty of the perſon againſt whom we ſin, which exceedingly encreaſes the guilt, whereas between man and man, there cannot be ſo great a diſtance; for though ſome men are by God advanced to ſuch eminency of dignity as may make an injury offered to them the greater, yet ſtill they are but men

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of the ſame nature with us, whereas he is God bleſſed for ever. Secondly, there is his ſoveraignty and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepeſt manner bound to perfect obedience, whereas all the ſoveraignty that one man can poſſibly have over another, is but imparted to them by God, and for the moſt part there is none of this neither in the caſe, quarrels being moſt uſual among equals. Thirdly, there is his infinite bounty and goodneſs to us; all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, and ſo there is the fouleſt ingratitude added to our other crimes; in which reſpect alſo 'tis impoſſible for one man to offend againſt another in ſuch a degree, for though one may be (and too many are) guilty of unthankfulneſs towards men, yet becauſe the greateſt benefits that man can beſtow, are infinitely ſhort of thoſe which God doth, the ingratitude cannot be near ſo great as towards God it is. Laſtly, there is the greatneſs and multitude of our ſins againſt God, which do infinitely exceed all that the moſt injurious man can do againſt us; for we all ſin much oftner and more hainouſly againſt him, than any man, be he never ſo malicious, can find opportunities of injuring his brethren. This inequality and diſproportion our Saviour intimates in the parable,

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Sunday XVI. *Matth.* 18. where our offences againſt God are noted by the ten thouſand talents, whereas our brethrens againſt us are deſcribed by the hundred pence; a talent hugely outweights a penny, and ten thouſand out-numbers a hundred, yet ſo and much more does the weight and number of our ſins exceed all the offences of others againſt us. Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this I ſuppoſe may ſuffice to ſilence all the objections of cruel and revengeful perſons, againſt this kindneſs to enemies. They are apt to look upon it as an abſurd and unreaſonable thing; but ſince God himſelf acts it in ſo much an higher degree, who can without blaſphemy ſay 'tis unreaſonable? If this, or any other ſpiritual duty appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him*; 'tis the carnality and fleſhlineſs of our hearts that makes it ſeem ſo, and therefore inſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true which the ſpiritual Wiſdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

4. *Pleaſantneſs of this Duty.* 16. Nay, this loving of enemies is not only a reaſonable, but a pleaſant duty, and that I ſup-

ſuppoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that 'tis the enjoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it; he muſt firſt actually taſte of it: and ſure 'tis no more ſo in ſpiritual pleaſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time, how very unjuſt, yea, and fooliſh is it, to pronounce ill of it before trial? For men to ſay, This is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt delightful duty, and paſſes currant among men, whereas in all juſtice the teſtimony of it ſhould be taken only from thoſe who have tried it, and they would certainly give another account of it. Sunday XVI.

2. But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even thoſe who look at it but at a diſtance may diſcern ſomewhat of amiableneſs in it, if no other way, yet at leaſt by comparing it with the uneaſineſs of its contrary. Malice and Revenge are the moſt reſtleſs,

Sunday XVI. leſs, tormenting paſſions that can poſſeſs the mind of a man, they keep men in perpetual ſtudy and care how to effect their miſchievous purpoſes, it diſturbs their very ſleep, as *Solomon* obſerves, *Prov.* 4. 16. *They ſleep not except they have done miſchief, and their ſleep is taken away, except they cauſe ſome to fall*: Yea, it imbitters all the good things they enjoy, ſo that they have no taſte or reliſh of them. A remarkable example of this we have in *Haman*, who though he abounded in all the greatneſs and felicity of the world, yet the malice he had to a poor deſpicable man, *Mordecai*, kept him from taſting contentment in all this, as you may ſee, *Eſther* 5. where after he had related to his friends all his proſperities, Verſe 11. he concludes thus, Verſe 12. *Yet all this availeth me nothing, ſo long as I ſee* Mordecai *the Jew ſitting in the Kings gate.* On the other ſide, the peaceable ſpirit, that can quietly paſs by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no ſtorms or winds can move, when the furious and revengeful man is like a wave, which the leaſt blaſt toſſes and tumbles from its place. But beſides this inward diſquiet of revengeful men, they often bring many outward calamities upon themſelves, they exaſperate their enemies, and provoke them to do them greater miſchiefs, nay, often-

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times they willingly run themſelves upon the greateſt miſeries in purſuit of their revenge, to which 'tis ordinary to ſee men ſacrifice Goods, Eaſe, Credit, Life, nay, Soul it ſelf, not caring what they ſuffer themſelves, ſo they may ſpite their enemy; ſo ſtrangely does this wretched humour beſot and blind them. On the contrary, the meek perſon he often melts his adverſary, pacifies his anger; *A ſoft anſwer turneth away wrath*, ſaith *Solomon*, *Prov.* 15. 1. And ſure there is nothing can tend more to that end; but if it do happen that his enemy be ſo inhumane, that he miſs of doing that, yet he is ſtill a gainer by all he can ſuffer. For firſt, he gains an opportunity of exerciſing that moſt Chriſtian grace of charity and forgiveneſs; and ſo at once of obeying the command, and imitating the example of his Saviour, which is to a true Chriſtian ſpirit a moſt valuable advantage; and then ſecondly, he gains an acceſſion and increaſe to his reward hereafter. And if it be objected, that that is not to be reckoned in to the preſent pleaſure of the duty: I anſwer, that the expectation and belief of it is, and that alone is a delight infinitely more raviſhing than the preſent enjoyment of all ſenſual pleaſure can be. Sunday XVI.

18. The fourth conſideration is, the Dangers of not performing this Duty; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and *If we forgive not, God will not forgive us.* S.

Sunday XVI. that is the forfeiting of our own pardons from God, the having our ſins againſt him kept ſtill on his ſcore and not forgiven. This is a conſideration, that methinks ſhould affright us into good nature; if it do not, our malice is greater to our ſelves than to our enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thy ſelf, in loſing the par-
1. don of thy ſins? which is ſo unſpeakable a miſchief, that the Devil himſelf with all his malice cannot wiſh a greater. 'Tis all he aims at, firſt, that we may ſin, and then that thoſe ſins may never be pardoned, for then he knows he has us ſure enough; Hell, and damnation being certainly the portion of every unpardoned ſinner, beſides all others effects of Gods wrath in this life. Conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever actedſt upon another. 'Tis a Deviliſh phraſe in the mouth of men, *that revenge is ſweet*: but is it poſſible there can be (even to the moſt diſtemperate palate) any ſuch ſweetneſs in it, as may recompence that everlaſting bitterneſs that attends it? 'Tis certain, no man in his wits can upon ſober judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurried away with the heat of an angry humour, never conſidering how dear we muſt pay for it: like the ſilly Bee, that in anger leaves at once her ſting and

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her life behind her; the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the Bee has the worſt of it, that pays her life for ſo poor a revenge: So it is in the greateſt act of our malice, we may perhaps leave our ſtings in others, put them in ſome preſent trouble, but that compared with the hurt redounds to our ſelves by it, is no more than that inconſiderable pain is to death; Nay, not ſo much, becauſe the miſchiefs that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a revenge, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it ſelf has aſſured us the contrary, *Matt. 6. 15. If ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, he hath inſerted it in our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſays this Prayer? He does in effect beg God not to forgive him;

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Sunday XVI. him; and 'tis too ſure that part of his Prayer will be heard, he ſhall be forgiven juſt as he forgives, that is, not at all. This is yet farther ſet out to us in the Parable of the Lord and the Servant, *Matth.* 18. The ſervant had obtained of his Lord the forgiveneſs of a vaſt debt, ten thouſand talents, yet was ſo cruel to his fellow-ſervant, as to exact a poor trifling ſum of an hundred pence, upon which his Lord recals his former forgiveneſs, and charges him again with the whole debt: and this Chriſt applies to our preſent purpoſe, Ver. 35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture for the truth of this; theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it as may make us avoid it.

6. *Gratitude to God.* 19. The Laſt conſideration I ſhall mention, is that of Gratitude. God has ſhewed wonderful mercies to us, Chriſt has ſuffered heavy things to bring us into a capacity of that mercy and pardon from God: And ſhall we not then think our ſelves obliged to ſome returns

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of thankfulneſs? If we will take the Apoſtles judgment, he tells us, 2 *Cor.* 5. 15. *That ſince Chriſt died for us all, 'tis but reaſonable that we ſhould not henceforth live unto our ſelves, but unto him that died for us.* Indeed were every moment of our life conſecrated to his immediate Service, 'twere no more than common gratitude requires, and far leſs than ſuch ineſtimable benefits deſerve; what a ſhameful unthankfulneſs is it then to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Suppoſe a man that were ranſomed either from death or ſlavery, by the bounty and ſufferings of another, ſhould upon his releaſe be charged by him that ſo freed him, in return of that kindneſs of his, to forgive ſome ſlight debt, which was owing him by ſome third perſon, would you not think him the unthankfulleſt wretch in the world, that ſhould refuſe this ſo great a benefactor? Yet ſuch a wretch and much worſe is every revengeful perſon: Chriſt hath bought us out of eternal ſlavery, and that not with *corruptible things, as ſilver and gold*, 1 Pet. 1. 10. *but with his own moſt precious blood*, and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments drawn from the greatneſs of his love to us; and if we ſhall obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? And yet this we do down-right, if we keep any malice or grudge to any perſon what-

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Sunday XVI. whatsoever. Nay, farther, this is not barely an unthankfulness, but there is also joyned with
2. it a horrible contempt and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the World, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *John* 14.27. *Peace I leave with you.* We use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them; and therefore if we wilfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader, as may be available to that purpose.*

20. I shall add only this one advice, that these, or whatsoever other remedies against this sin, must be used timely: 'Tis oft-times the frustrating of bodily medicines, the applying them too late; and 'tis much oftner so in spiritual: therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness, as may prevent all risings of rancour or revenge in thee, for it is much

The first rising of rancour to be suppress.

much better they ſhould ſerve as armour to prevent, than as balſom to cure the wound. But if this paſſion be not yet ſo ſubdued in thee, but that there will be ſome ſtirrings of it, yet then be ſure to take it at the very firſt riſe, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing conſiderations, and withal, that this is a time and ſeaſon of trial to thee, wherein thou mayeſt ſhew thou haſt profited in Chriſts School, there now being an opportunity offered thee either of obeying and pleaſing God, by paſſing by this offence of thy brother, or elſe of obeying and pleaſing Satan, that lover of diſcord, by nouriſhing hatred againſt him. Remember this, I ſay, betimes, before thou be enflamed, for if this fire be throughly kindled, it will caſt ſuch a ſmoak, as will blind thy reaſon, and make thee unfit to judge even in this ſo very plain a caſe, Whether it be better by obeying God, to purchaſe to thy ſelf eternal bliſs; or by obeying Satan, eternal torments. Whereas, if thou put the queſtion to thy ſelf before this commotion and diſturbance of mind, 'tis impoſſible but thy underſtanding muſt pronounce for God; And then unleſs thou wilt be ſo perverſe that thou wilt deliberately chuſe death, thou wilt ſurely practiſe according to that ſentence of thy underſtanding. I ſhall add no more on this firſt part of Charity, that of the Affections.

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II. *Charity in the Actions.*

I proceed now to that of the Actions; And this indeed is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as S. *James* doth of the Faith he speaks of, *that it is dead*, *Jam.* 2.20. It is the Loving in Deed, that must *approve our hearts before God*, 1 *John* 3.18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their Souls, their Bodies, their Goods and Credit.

Towards the mind of our Neighbor.

1. The Soul, I formerly told you, may be considered either in a Natural or Spiritual sence, and in both of them Charity binds us to do all the good we can. As the Soul signifies the Mind of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and chearfulness; especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* 1. 4.

His Soul.

2. But the Soul in the spiritual sence is yet of greater concernment, and the securing of that is a matter of much greater moment, than the refreshing of the mind only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and there-

therefore though we muſt not omit the former, yet on this we are to employ our moſt zealous charities; wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our brethren, this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: No, we muſt add alſo our endeavour to make them that we wiſh them; to this purpoſe it were very reaſonable to propound to our ſelves in all our converſings with others, that one great deſign of doing ſome good to their Souls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh ignorance of one would call upon thee to endeavour his inſtruction; the open ſin of another, to reprehend and admoniſh him: the faint and weak vertue of another, to confirm and encourage him. Every ſpiritual want of thy brother may give thee ſome occaſion of exerciſing ſome part of this Charity; or if thy circumſtances be ſuch, that upon ſober judging, thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayeſt probably find out ſome other inſtrument, by whom to do it more ſucceſsfully. There cannot

Sermon XVI.

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Sunday, XVI. not be a nobler ſtudy than how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure 4. to continue ſtill to exhort by thy example. Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and 5. give not over thy compaſſions to them, but with the Prophet, *Jer.* 13. 17. *Let thy Soul weep in ſecret for them*; and with the *Pſalmiſt*, *Let rivers of waters run down thy eyes, becauſe they kept not Gods Law*, Pſal. 119. 136. Yea with Chriſt himſelf, weep over them, *who will not know the things that belong to their peace*, *Luke* 19. 42. And when no importunities with them will work, yet even then ceaſe not 6. to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel*, when he could not diſſwade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe pray-

praying for them; nay, he lookt on it as so much a duty, that it would be sin for him to omit it, *God forbid*, says he, *that I should sin against the Lord in ceasing to pray for you*, 1 Sam. 12.23. Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our own bosoms, *Psal.* 35. 13. we shall be sure not to miss of the reward of that Charity. Summary. XVI.

2. In the second place, we are to exercise this Active Charity toward the bodies of our Neighbours; we are not only to compassionate their pains and miseries, but also to do what we can for their ease and relief. The good *Samaritan*, *Luke* 10. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as S. *James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit? Ja.* 2. 15, 16. No sure, it profits them nothing in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down, *Matt.* 25. as the especial thing we shall be tried by at the *Charity in respect of the Body.* 1.

Sunday XVI. Last Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.* And if it shall now
2. be asked what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the fre-
4. quent and ordinary ones, than from this Chapter, where are set down these severals, *The giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick and imprisoned*; By which visiting is meant not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luke* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by Gods especial providence fall into our
6. hands, occasions of doing other good offices to the bodies of our neighbours; we may sometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavour for their deliverances. This case *Solomon* seems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are*

ready

ready to be ſlain; if thou ſayſt, behold we know it not; doth not he that pondereth the heart conſider? and he that keepeth thy ſoul doth not he know it? ſhall not he render to every man according to his deeds? We are not lightly to put off the matter with vain excuſes, but to remember that God, who knows our moſt ſecret thoughts, will ſeverely examine, whether we have willingly omitted the performance of ſuch a charity: ſometimes again (nay, God knows often now adays) we may ſee a man that by a courſe of intemperance is in danger to deſtroy his health, to ſhorten his days, and then it is a due charity not only to the ſoul, but to the body alſo, to endeavour to draw him from it. It's impoſſible to ſet down all the poſſible acts of this corporal charity, becauſe there may ſometimes happen ſuch opportunities as none can foreſee; we are therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for, and then whenever that occaſion is offered, we are to look on it as a call, as it were from Heaven, to put that reſolution in practice. This part of charity ſeems to be ſo much implanted in our natures, as we are men, that we generally account them not only unchriſtian, but inhumane that are void of it; and therefore I hope there will not need much perſwaſion to it, ſince our very nature enclines us; but certainly that very conſideration will ſerve hugely to increaſe the guilt of Sunday XVI.

Sunday XVII. those that are wanting in it: For since this command is so agreeable even to flesh and bloud, our disobedience to it can proceed from nothing but a stubbornness and resistance against God who gives it.

SUNDAY XVII.

Of Charity; Alms-giving, &c. *Of Charity in respect of our Neighbours Credit,* &c. *Of Peace-making: Of going to Law: Of Charity to our Enemies,* &c.

Charity in respect of the Goods.

Sect. 1. THE third way of expressing this Charity is towards the Goods or Estate of our Neighbor; we are to endeavour his thriving and prosperity in these outward good things: and to that end, be willing to assist and further him in all honest ways of improving or preserving them, by any neighbourly and friendly office; Opportunities of this do many times fall out. A man may sometimes by his power or perswasion deliver his neighbours goods out of the hands of a thief or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to our selves; and then we are to do them even to our Rich neighbours, those that

Towards the Rich.

are

are as wealthy (perhaps much more ſo) as our ſelves; for though Charity do not bind us to give to thoſe that want leſs than our ſelves, yet whenever we can further their profit without leſſening our own ſtore, it requires it of us: Nay, if the damage be but light to us in compariſon of the advantage to him, it will become us rather to hazard that light damage, than loſe him that greater advantage. Sunday XVII.

2. But towards our poor brother, Charity ties us to much more; we are there only to conſider the ſupplying of his wants, and not to ſtick at parting with what is our own, to relieve him, but as far as we are able give freely what is neceſſary to him. This duty of Alms-giving is perfectly neceſſary for the approving our love not only to men, but even to God himſelf, as S. *John* tells us, 1 *Joh.* 3. 17. *Whoſo hath this worlds goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money ſo much better, that he will ſee his poor brother (who is a man, and bears the image of God) ſuffer all extremities, rather than part with any thing to relieve him. On the other ſide, the performance of this duty is highly acceptable with God, as well as with men. *Towards the Poor.* 1. 2.

3. 'Tis called, *Heb.* 13. 16. *A ſacrifice wherewith God is well pleaſed*, and again, *Phil.* 4. 18. S. *Paul* calls their Alms to him, *A Sacrifice acceptable*

Sunday XVII. *ceptable, well-pleasing to God,* and the Church hath always look'd on it as such; and therefore joyned it with the solemnest part of worship the holy Sacrament. But because even Sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the disqualifications of this sacrifice.

Motives of Alms-giving.

4. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our
a. neighbour, and our selves. That which respects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so,
b. must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the propereſt way of expressing our thankfulness for it, for, as the *Psalmist* saith, *our goodness extendeth not unto God,* Psa. 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxy and receivers, and therefore whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it. Se-
b. condly, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants and desire
c. of his comfort and relief. Thirdly, in respect of our selves the motive is to be the hope of that eternal reward promised to this performance.

This

This Christ points out to us, when he bids us *Lay up our treasure in Heaven*, Mat. 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, Luk. 16. 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in Heaven, to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompence us, though we should as the Apostle speaks, 1 Cor. 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not instead of this propose to our selves the praise of men, as the motive of our charity, that will rob us of the other; this is expresly told us by Christ, Mat. 6. They that set their hearts on the credit they shall gain with men, must take that as their portion, ver. 2. *Verily I say unto you, they have their reward*: they chuse, it seems, rather to have men their Pay-masters, than God, and to them they are turn'd off; that little aiery praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in Heaven*, ver. 1. We have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in and befool us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joys of Heaven.

Sunday XVII.

Sunday XVII.

5. In the second place we must take care of our Alms-giving, in respect of the manner; and in that, first, we must give chearfully; men usually value a small thing that is given chearfully, and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves a chearful giver, 2 Cor. 9. 7. which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? How it revives and puts new spirits in him, that was even sinking? Certainly the most sensual creature alive knows not how to bestow his money on any thing, that shall bring him in so great a delight, and therefore methinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity & chearfulness, it being the fetching in of pleasure to our selves.

Manner of Alms-giving.

Chearfully.

The Fear of impoverishing our selves by its vain and impious.

6. There is but one Objection can be made against this, and that is, that the danger of impoverishing ones self by what one gives, may take off that pleasure, and make men either

either not give at all, or not so chearfully. To this I answer: That first, were this hazard never so apparent, yet it being the Command of God that we shall thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all that he hath, cannot be his Disciple.* Sunday XVII.

7. But secondly, this is sure a vain supposition, God having particularly promised the contrary to the Charitable; that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself,* Prov. 11.25. *He that giveth to the poor shall not lack,* Pro. 28.27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this. Giving to the poor is directly the putting out wealth into his hands; *He that giveth to the poor lendeth unto the Lord,* Pro. 19.17. and that too on solemn promise of repayment as it follows in that verse, *That which he hath given will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shews we either think them not sufficient, or not honest. How vile an affront is it then to God thus to distrust him? Nay indeed, how horrid blasphemy, to doubt the security of that, for which he has thus expresly past his

word,

Sunday XVII. word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuse to put his money in some sure hand, where he may both improve, and be certain of it at his need, than to let it lye unprofitable by him, especially if he be in danger of thieves, or other accidents, by which he may probably lose it. Now alas! all that we possess is in minutely danger of losing; innumerable accidents there are, which may in an instant bring a rich man to beggery; he that doubts this, let him but read the story of *Job*, and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and increase? In which respect it is that the Apostle compares Alms to Seed, 2 *Cor.* 9. 10. We know it is the nature of Seed that is sown, to multiply and increase, and so do all our acts of mercy, they return not single

single and naked to us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our Alms, as we too often do with his graces, wrap them up in a napkin, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most chearfully, yea, joyfully to set to this Duty, which we have such invitations to, as well in respect of our own interests, as our neighbours needs. Sunday XVII.

8. Secondly, We must give seasonably: it is true indeed there are some so poor, that an Alms can never come unseasonably, because they always want, yet even to them there may be some special seasons of doing it to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right timing of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume it is a good Rule, to dispense what we intend to any, as soon as may be, for delays are hurtful oftentimes both to them and our selves; first, as to them, it is sure, the longer we delay, the longer they groan under the present want, and after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings. You will think him a hard-hearted Physician, that having a certain cure for a man in pain, should, when he might presently

b. Give seasonably.
1.
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Sunday XVII. ſently apply it, make unneceſſary delays, and ſo keep the poor man ſtill in torture: and the ſame it is here; we want of the due compaſſion, if we can be content our poor brother ſhould have one hour of unneceſſary ſuffering, when we have preſent opportunity of relieving him: or if he be not in ſuch an extremity of want, yet whatever we intend him for his greater comfort, he loſes ſo much of it, as the time of the delay amounts to. Secondly, in reſpect of our ſelves, 'tis ill to defer; for thereby we give advantage to the temptations either of Satan or our own covetous humour, to diſſwade us from it. Thus it fares too often with many Chriſtian duties; for want of a ſpeedy execution, our purpoſes cool, and never come to act; ſo many reſolve they will repent, but becauſe they ſet not immediately upon it, one delay ſucceeds another, and keeps them from ever doing it at all; and ſo 'tis very apt to fall out in this caſe, eſpecially with men who are of a covetous temper, and therefore they of all others ſhould not truſt themſelves thus to delay.

β. Prudently. 9. Thirdly, we ſhould take care to give prudently, that is, to give moſt, where it is moſt needed, and in ſuch a manner, as may do the receiver moſt good. Charities do often miſcarry for want of this care; for if we give at all adventures to all that ſeem to want, we may ſometimes give more to thoſe, whoſe ſloth and lewdneſs is the cauſe of their want, than to thoſe who beſt deſerve it, and ſo both encourage

courage the one in their idleneſs, and diſable our ſelves from giving to the other. Yet I doubt not ſuch may be the preſent wants even of the moſt unworthy, that we are to relieve them; but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch as are thoſe who either are not able to labour, or elſe have a greater charge than their labour can maintain, and to thoſe our alms ſhould be given alſo in ſuch manner as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition; it may to ſome be beſt perhaps, to give them by little and little, and to others the giving it all at once may tend more to their benefit; and ſometimes a ſeaſonable loan may do as well as a gift, and that may be in the power ſometimes of thoſe who are able to give but little: But when we thus lend on charity, we muſt lend freely without uſe, and alſo with a purpoſe, that if he ſhould prove unable to pay, we will forgive ſo much of the Principal as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty, to make another miſerable, when nothing is gained to our ſelves by it. Sunday XVII. 2.

10. Fourthly, We ſhould give liberally, we muſt not be ſtrait-handed in our alms, and give by ſuch pitiful ſcantlings, as will bring liberally d. ∝.

almoſt

Sunday XVII. almoſt no relief to the receiver, for that is a kind of mockery; 'tis as if one ſhould pretend to feed one that is almoſt famiſhed by giving him a crumb of bread; ſuch Doles as that would be moſt ridiculous, yet I fear 'tis too near the proportion of ſome mens alms; ſuch men are below thoſe Diſciples we read of, who knew only the Baptiſm of *John*, for 'tis to be obſerved that *John* Baptiſt, who was but the forerunner of Chriſt, makes it a ſpecial part of his doctrine, that he *that hath two coats ſhould impart to him that hath none*, Luke 3. 11. He ſays not, He that hath ſome great Wardrobe, but even he that hath but two coats muſt part with one of them; from whence we may gather, that whatſoever is above (not our vanity but) our need, ſhould thus be diſpoſed of, when our brethrens neceſſity requires it. But if we look into the firſt time of the Goſpel, we ſhall find Chriſtianity far exceeded this proportion of *John*'s; the converts aſſigned not a part only, but frankly *gave all to the uſe of the Brethren*, Act. 4. And though that being upon an extraordinary occaſion, will be no meaſure of our conſtant practice, yet it may ſhew us how prime and fundamental a part of Chriſtianity, this of Charity is, that at the very firſt founding of the Church, ſuch vaſt degrees of it were practiſed; and if we farther conſider what precepts of love are given us in the Goſpel, even to the *laying down our lives for the brethren*, 1 John 3. 16. we cannot imagine

gine our goods are in Gods account so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other. Sunday XVII.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by S. *Paul* to the *Corinthians* on this occasion. The first is the example of Christ, 2 *Cor.* 8. 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps to relieve his poor members. The second, is the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man, that to save a little seed at present, sows so thin, as to spoil his crop; and the same folly will be in us, if by the sparingness of our Alms, we make our selves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath provided for the liberal Alms-giver. What is the proportion which

may

Sunday XVII. may be called a liberal giving. I ſhall not undertake to ſet down, there being degrees even in liberality; one may give liberally, and yet another give more liberally than he; beſides, liberality is to be meaſured, not ſo much by what is given, as by the ability of the giver. A man of a mean eſtate may give leſs than one of a great, and yet be the more liberal perſon, becauſe that little may be more out of his, than the greater is out of the others. Thus we ſee Chriſt pronounces the poor Widow to *have given much more to the Treaſury, than all the rich men*, Luk. 21. 3. not that her two mites were more than their rich gifts, but that it was more for her, ſhe having left nothing behind, whereas they gave out of their abundance what they might eaſily ſpare. Every man muſt herein judge for himſelf; we ſee the Apoſtle, though he earneſtly preſs the *Corinthians* to bounty, yet preſcribes not to them how much they ſhall give, but leaves that to their own breaſts, 2 *Cor.* 9. 7. *Every man according as he purpoſeth in his heart, ſo let him give.*

2. But let us ſtill remember, that the more we give (provided we do not thereby fail in the ſupport of thoſe, that moſt immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to ſecure the performance of the duty of almsgiving (whatever the proportion be) we may do very well to follow the advice S. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon*

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the first day of the week let every one of you lay by him in store as God hath prospered him. If men would do thus, lay by somewhat weekly in store for this work of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered it self, and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those grudgings and repinings, which are apt to attend men in greater disbursements; and sure this were in other respects also a very proper course, for when a Tradesman casts up his weekly account, and see what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by His blessing gained. If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly or quarterly, so it be done. But that somewhat should still be laid by in bank for these uses, rather than left loose to our sudden Charities is sure very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so. Sunday XVII. 1. 2. 3.

12. The fourth exercise of our Charity is towards the credit of our neighbour: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person, be slandered, and traduced, *Charity in respect of the Credit.* 1.

Sunday XVII. duced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander toss't from one to another, yet even there we are to do what we can to clear him by taking all occasions publickly to declare what we know of his innocency. But

2. even to the guilty there is some Charity of
a. this kind to be performed, sometimes by concealing the fault, if it be such that no other part of Charity to others make it necessary to discover, or be it not so notorious, as that it will be sure to betray it self. The wounds of Reputation are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been deserved; and perhaps such a tenderness in hiding the fault may sooner bring the offender to Repentance, if it be seconded (as it ought to be) with all earnestness of private admonition: But if the fault be such, that it be not to be concealed, yet still
b. there may be place for this Charity, in extenuating and lessening it as far as the circumstances will bear: As if it were done suddenly and rashly, Charity will allow some abatement of the Censure, which would belong to a designed

signed and deliberate Act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen toward those, of whose either innocency or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love, not to think evil, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them our selves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour; which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these Cases, I suppose, belongs that precept of Christ *Matt.* 7. 1. *Judge not*; and when we consider how that is backt in the following words, *That ye be not judged*, we shall have cause to believe it no such light matter as the world seems to account it; our unmerciful judging of others will be paid home to us, in the strict and severe Judgment of God.

Sunday XVII.

3.

13. I have now gone through this Active Charity, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it improper, that the same acts should be made part of Justice and Charity too, I shall desire them to consider, that Charity being by Christs command become a debt to our brethren, all

The acts of Charity in some respects acts of Justice also.

Sunday XVII. the parts of it may in that respect be ranked under the head of Justice, since 'tis sure, paying of debts is a part of that: Yet because in our common use we do distinguish between the offices of Justice and charity, I have chose to enlarge on them in particular reference to Charity. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against Charity, but Justice too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather because there seems to be a common error in this point. Men look upon their Acts of mercy, as things purely voluntary, that they have no Obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former perswasion. If there be any Charities wherein Justice is not concerned, they are those which for the height and degrees of them are not made matter of strict Duty, that is, are not in those degrees commanded by God: and even after these, 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To

14. To help us wherein there will be no better means, than to keep before our eyes that grand rule of *Loving our Neighbours as our selves*: this the Apostle makes the sum of our whole duty to our Neighbours, *Rom.* 13. 9. Let this therefore be the standard, whereby to measure all thy actions, which relate to others; when ever any necessity of thy Neighbours presents it self to thee, ask thy self, whether, if thou wert in the like case, thy love to thy self would not make thee industrious for relief, and then resolve thy love to thy Neighbour must have the same effect for him. This is that Royal Law, as S. *James* calls it, *James* 2. 8. which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so, will not fail of performing all charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none but wishes to have his good name defended, his poverty relieved, his bodily suffering succoured, only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; it may therefore seem that such men are not by vertue of this rule tied to those sorts of Charities. To this I answer, That the love of our selves, which is here set as the measure of that to our Neighbour, is to be understood to be that reasonable love, which

Sunday XVII. *The great rule of Charity.* 1.

2.

Sunday XVII. men ought to have, and therefore, though a man fail of that due love he ows himself, yet his Neighbour hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to our selves; and such I am sure is this care of our spiritual estate, and therefore 'tis not our despising our own Souls, that will absolve us from Charity to other mens: yet I shall not much press this duty in such men, it being neither likely that they will be perswaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace-making. 15. There is yet one Act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the Making peace and amity among others: by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the Actors: We have Christs word for it, *Blessed are the Peace-makers, Mat.* 5. 9. and therefore we may be encouraged diligently to layhold of all opportunities of doing this office of Charity, to use all our Art and endeavour to take up all grudges and quarrels we discern among others; neither must we only labour to restore peace where it

it is lost, but to preserve it where it is: First, generally, by striving to beget in the hearts of all we converse with, a true value of that most precious Jewel Peace; Secondly, particularly, by a timely prevention of those jars and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour, to cure those mistakes and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easie and more profitable, thus to prevent, than pacifie strifes. 'Tis sure 'tis more easie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quencht, as it might have been, whilest it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truely be said of any sorts of words, than those that pass in anger, and then, though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charity to prevent them. Sunday XVII. 2. b.

16. But to fit a man for this so excellent an Office of Peace-making, 'tis necessary that he be first remarkably peaceable himself; for with what face canst thou perswade others to that which thou wilt not perform thy self? Or how canst thou expect thy perswasions should *He that undertakes it, must be peaceable himself.*

Sunday XVII. work? 'Twill be a ready reply in every mans mouth, *Thou Hypocrite, cast out first the beam out of thine own eye, Mat.* 7. 5. and therefore be sure thou qualifie thy self for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the Case of Legal trespasses; Men think it no thing to go to Law about every petty trifle, and as long as they have but Law on their side, never think they are to blame: but sure had we that true peaceableness of spirit which we ought, we should be unwilling for such slight matters to trouble and disquiet our Neighbours. Not that all going to Law is utterly unchristian, but such kind of Suits especially, as are upon contentiousness, and stoutness of humour, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in great matters, he that shall part with somewhat of his Right for love of Peace, does surely the most Christianly, and most agreeably to the advice of the Apostle, 1 *Cor.* 6. 7. *Rather to take wrong, and suffer our selves to be defrauded.* But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; first by carrying still a friendly and Christian temper towards the Party, not suffering our hearts to be at all estranged from him; secondly, by being willing to yield to any reasonable terms of agree-

Of going to Law. 1.

2.

3.

agreement whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcileable with that peaceableness so strictly required of all Christians. Let those consider this who make it their pleasure themselves to disquiet their Neighbour, or their trade to stir up others to do it. This tender regard of Peace both in our selves, and others, is absolutely necessary to be entertained of all those, who own themselves to be the servants of him, whose title it is to be the *Prince of Peace*, *Isa.* 9. 6. Sermon XVII.

17. All that remains to be touched on concerning this Charity of the Actions, is the extent of it, which must be as large as the former of the affections, even to the taking in, not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say any thing of that, but that being supposed a Duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveness. 'Tis easie to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent *This Charity of the actions must reach to enemies.*

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Sermon XVII.

parent there yet lurks the old malice in thy heart, where there is a through forgiveness, there will be as great a readiness to benefit an enemy as a friend, nay, perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by *doing good to them that hate him*, Mat. 5. 44. Let us therefore resolve that all actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relenting towards us his obstinate and most provoking enemies, but shewed it in acts, and those no cheap, or easie ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to testifie our loves to our Enemies, by those so much cheaper ways *of feeding them in hunger*, and the like; recommended to us by the Apostle, *Rom.* 12. 20. But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled; and this we should aim at, for that we see the Apostle sets at the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness

derneſs towards us; and this were indeed the most complete way of imitating Christs example, who in all he did and suffered for us, designed the reconciling of us to himself. Sermon XVII.

18. I have now shewed you the several parts of our duty to our Neighbour, towards the performance whereof I know nothing more necessary, than the turning out of our hearts that self-love which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbour. By this self-love I mean not that true love of our selves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests and advantages, which is apparently the root of all both injustice and uncharitableness towards others. We find this sin of self-love let by the Apostle in the head of a whole troop of sins, 2 *Tim.* 3. 2. as if it were some principal officer in Satans camp; and certainly not without reason, for it never goes without an accurled train of many other sins, which like the Dragons tail, *Rev.* 12. 4. sweeps away all care of duty to others. We are by it made so vehement and intent upon the pleasing our selves, that we have no regard to any body else, contrary to the direction of S. *Paul*, *Rom.* 15. 2. which is not to please our selves, *But every man to please his Neighbour for his good to edification*; which he backs with the example *Self-love an hindrance to the Charity.*

Sunday XVII.

ple of Christ, ver. 3. *For even Christ pleased not himself*; If therefore we have any sincere desire to have this vertue of Charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

Prayer a means to procure it.

19. But when we have removed this hindrance, we must remember that this, as all other graces, proceeds not from our selves, it is the gift of God, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a Dove, a meek and gall-less creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

Christian duties both possible and pleasant.

20. I Have now past through those several Branches I at first proposed, and shewed you what is our Duty to God, our selves, and our Neighbour: Of which I may say, as it is, *Luke* 10. 28. *This do and thou shalt live*, And surely 'tis no impossible task to perform this in such a measure, as God will graciously accept, that is, in Sincerity, though not in Perfection, for God is not that austere Master, *Luke* 19. 20. *That reaps where he has not sowen*, he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our selves, either in asking it by Prayer, or in using it by Diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are apt

apt to think it. 'Tis a ſpecial policy of Satans, to do as the ſpies did, *Numb.*13.28. *Bring up an ill report upon this good Land*, this ſtate of Chriſtian life, thereby to diſcourage us from entring into it, to fright us with I know not what Gyants we ſhall meet with; but let us not thus be cheated, let us but take the courage to try, and we ſhall indeed find it a *Canaan, a Land flowing with milk and honey*: God is not in this reſpect to his people *a wilderneſs, a Land of darkneſs, Jer.*2.31. His Service does not bereave men of any true joy, but helps them to a great deal: Chriſts yoke is an eaſie, nay, a pleaſant yoke, his burden a light, yea a gracious burden. There is in the practice of Chriſtian Duties a great deal of preſent plea- a.
ſure, and if we feel it not, it is becauſe of the reſiſtance our vicious and ſinful cuſtoms make, which by the contention raiſes an uneaſineſs. But then firſt, that is to be charged only on our ſelves, for having got thoſe ill cuſtoms, and thereby made that hard to us, which in it ſelf is moſt pleaſant, the Duties are not to be accuſed for it. And then ſecondly, even there the pleaſure of ſubduing thoſe ill habits, overcoming thoſe corrupt cuſtoms is ſuch as hugely outweigheth all the trouble of the combate.

Sermon XVII.

21. But it will perhaps be ſaid, that ſome parts of piety are of ſuch a nature, as will be very apt to expoſe us to perſecutions and ſufferings in the world, and that thoſe are not joyous but grievous. I

Even when they expoſe us to outward ſufferings.

Sermon XVII.

I answer, that even in those there is matter of joy. We see the Apostles thought it so, *They rejoyced that they were counted worthy to suffer for Christs name*, Acts 4. 41. and S. *Peter* tells us, *That if any suffer as a Christian, he is to glorifie God for it*, 1 *Pet.* 4. 16. There is such a force and vertue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear and lively, then when we suffer for righteousnes sake; so that you see Christianity is very amiable even in its saddest dress, the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the
b. crown of our victories, those eternal rewards in Heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompences await them at the end; were our labours never so heavy, we could have no cause to faint under them. Let us therefore, when ever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us*, *Heb.* 12. 2. Follow the Captain of our salvation through the greatest sufferings, yea, even through the same red sea of bloud which he hath waded, whenever our Obedience to him shall require it; for though our fidelity to him

should

should bring us to death it self, we are sure to be no losers by it, for to such he hath promised a Crown of life, the very expectation whereof is able to keep a Christian more chearful in his fetters and dungeon, than a worldling can be in the midst of his greatest prosperities. Sermon XVII.

22. All that remains for me farther to add, is earnestly to intreat and beseech the Reader, that without delay he put himself into this so pleasant and gainful a course, by setting sincerely to the practise of all those things, which either by this Book, or by any other means he discerns to be his Duty: and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they most fear and abhorr; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute, the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put them- *The danger of delaying our turning to God.*

Sunday XVII. themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no intreaty, no perswasion can prevail with them, to make this so reasonable, so necessary a change: not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls. But, alas! Heaven is too high to be thus jumpt into, the way to it is a long and leisurely ascent, which requires time to walk. The hazards of such deferring are more largely spoken of in the Discourse of Repentance: I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable Counsel that is given by the Wise man, *Eccles.* 5.7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

FINIS.

PRIVATE
DEVOTIONS
For several
OCCASIONS,
ORDINARY
And
EXTRAORDINARY.

LONDON,
Printed for *Robert Pawlet*,
M DC LXXVII.

PRIVATE DEVOTIONS

For Several

OCCASIONS.

And

EXTRAORDINARY

Chriſtian Reader,

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon* ſeveral occaſions: *If it be thought an omiſſion that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family as the Cloſet; but becauſe the Providence of God and the Church hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean the* PUBLICK LITURGY *or* COMMON-PRAYER, *which for all publick addreſſes to God (and ſuch are Family-prayers) are ſo excellent and uſeful, that we may ſay of it, as* David *did of* Goliah's *ſword,* 1 Sam. 21. 9. There is none like it.

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the morning, lift up thy heart to God in this or the like ſhort Prayer.

LORD, as thou haſt awaked my Body from ſleep, ſo by thy grace awaken my Soul from ſin; and make me ſo to walk before thee this day, and all the reſt of my life, that

when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHen thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn Devotions to Almighty God, and therefore during the time thou art dressing thy self, (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts: As for example, consider to what Temptations *thy* business *or* company *that day are most like to lay thee open, and arm thy self with Resolutions against them; or again, consider what* occasions of doing service *to God, or good to thy neighbour are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayest improve them to the uttermost. But especially it will be fit for thee to Examine whether there have any sin escaped thee since thy last nights' examination. If after these considerations any further leisure remain, thou mayest profitably employ it in meditating on the general* Resurrection (*whereof our rising from our beds is a representation*) *and of that dreadful* Judgment *which shall follow it, and then think with thy self in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy morning Sacrifice of Praise and Prayer.* Prayers

Prayers for the Morning.

At thy firſt kneeling down, ſay,

O Holy, bleſſed and glorious Trinity, three perſons and one God, have mercy upon me a miſerable ſinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable to thee by Jeſus Chriſt.

A Thankſgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live and move and have my being: thou firſt madeſt me to be, and then that I might not be miſerable but happy, thou ſenteſt thy Son out of thy boſom to Redeem me from the power of my ſins by his Grace, and from the puniſhment of them by his Bloud, and by both to bring me to his glory. Thou haſt by thy mercy cauſed me to be born within thy peculiar fold, the Chriſtian Church, where I was early conſecrated to thee in Baptiſm, and have been partaker of all thoſe ſpiritual helps which might

aid me to perform that Vow I there made to thee; and when by my own wilfulneſs or negligence, I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended and not cut me off in the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy Reſtraining grace alone by which I have been kept back from any the greateſt ſins, and it is thy Inciting and Aſſiſting grace alone, by which I have been enabled to do any the leaſt good; therefore not unto me, not unto me, but unto thy Name be the praiſes. For theſe and all other thy ſpiritual bleſſings, my ſoul doth magnifie the Lord, and all that is within me praiſe his holy Name. *I* likewiſe praiſe thee for thoſe many outward bleſſings *I* enjoy, as health, friends, food and raiment, the comforts as well as the neceſſaries of this life, for thoſe continual Protections of thy hand, by which *I* and mine are kept from dangers, and thoſe gracious Deliverances thou haſt often afforded out of ſuch as have befallen me, and for that mercy of thine whereby thou haſt ſweetned and allayed thoſe troubles thou haſt not ſeen fit wholly to remove: for thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that *I* may render thee not only the fruit of

my

my lips, but the obedience of my life; that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for thoſe that love thee, and that for his ſake, whom thou haſt made the Author of Eternal Salvation to all that obey him, even Jeſus Chriſt. Amen.

A Confeſſion.

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt my ſelf at thy feet, acknowledging that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee; for I have drunk iniquity like water, gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt; mine heart, which ſhould be an habitation for thy ſpirit, is become a cage of unclean birds, of foul and diſordered affections; and out of this abundance of the heart my mouth ſpeaketh, my hands act, ſo that in thought, word and deed, I continually tranſgreſs againſt thee. (*Here mention the greateſt of thy ſins.*) Nay, O Lord, I have deſpiſed that goodneſs of thine which ſhould lead me to Repentance, hardning my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of

my ſins? But, O Lord, there is mercy with thee that thou mayeſt be feared. O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy Goodneſs let thine anger and thy wrath be turned away from me; look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee, by the power of thy grace ſo to renew and purifie my heart, that I may become a new creature, utterly forſaking every evil way, and living in conſtant, ſincere, univerſal obedience to thee all the reſt of my days, that behaving my ſelf as a good and faithful ſervant, I may by thy mercy at the laſt be received into the joy of my Lord. Grant this for Jeſus Chriſt his ſake.

A Prayer for Grace,

O Moſt gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to Will and Do according to thy good pleaſure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee;

thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy corrections. Devout in thy Service, Sorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord. Enable me likewiſe to perform that Duty I owe to my ſelf; give me that Meekneſs, Humility, and Contentedneſs whereby I may always poſſeſs my ſoul in Patience and Thankfulneſs; make me diligent in all my duties, watchful againſt all temptations, perfectly pure and Temperate, and ſo moderate in my moſt lawful enjoyments, that they may never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal Law of thine, of Loving him as my ſelf, grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch bowels of mercy, and compaſſion, that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctifie me throughout, that my whole ſpirit and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

Interceſſion

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy inlightning Grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tendereſt compassions upon the Universal Church, O be favourable and gracious unto *Sion*, build thou the walls of *Jerusalem*: unite all those that profess thy Name to thee, by purity, and holiness; and to each other by brotherly love. Have mercy on this desolate Church, and sinful Nation; thou hast moved the Land and divided it, heal the sores thereof for it shaketh; make us so truly to repent of those sins which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governours, whether in Church or State: so rule their hearts, and strenghthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherless, and plead the cause of the Widow, comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and admini-

administer to every one according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their Bodies or their Souls. (*Here name thy nearest Relations.*) Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For Preservation.

O Merciful God, by whose bounty alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy Grace, that I may do nothing which may dishonour thee, or wound my own soul, but that I may diligently apply my self to do all such good works, as thou hast prepared for me to walk in; and, Lord, I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wandrings and coldness of these petitions, and deal with me, not according either to my prayers or deserts, but according to my needs and thine own rich mercies in Jesus Christ, in whose blessed

bleſſed name and words, I conclude theſe my imperfect prayers; ſaying, *Our Father*, &c.

Directions for Night.

AT NIGHT, when it draws towards the time of reſt, bethink thy ſelf how thou haſt paſſed the day; examine thine own heart what ſin either of thought, word, or deed thou haſt committed, what opportunity of doing good thou haſt omitted, and whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God, renew thy purpoſes and reſolutions of amendment, and beg his pardon in Chriſt, and this not ſlightly, and only as of courſe, but with all devout earneſtneſs, and heartineſs as thou wouldeſt do, if thou wert ſure thy death were as near approaching as thy ſleep, which for ought thou knoweſt may be ſo indeed, and therefore thou ſhouldeſt no more venture to ſleep unreconciled to God, than thou wouldeſt dare to die ſo. In the next place conſider what ſpecial and extraordinary mercies thou haſt that day received, as if thou haſt had any great deliverance, either in thy inward man, from ſome dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praiſe for the ſame; or if nothing extraordinary have ſo happned, and thou haſt been kept even from the approach of danger, thou haſt not the leſs, but the greater cauſe to magnifie God, who hath by his protection ſo guarded thee, that not

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so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all endeavour still by the considerations of his mercies to have thy heart the more closely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.

Prayers for Night.

O Holy, blessed and glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice, acceptable unto thee by Jesus Christ.

A Confession.

O MOST Holy Lord God, who art of purer eyes than to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled my self yet much worse by my own actual sins and wicked customs: I have transgrest my duty to Thee, my Neighbour, and my Self, and that both in

in thought, in word, and in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly and wilfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. (*Here name the particulars.*) And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins: and let me not daily confess, and yet as daily renew them: but Grant, O Lord, that from this instant I may give a bill of Divorce to all my most beloved lusts, and then be thou pleased to marry me to thy self in truth, in righteousness and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me to thy favour. And

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when thou haſt thus ſpoken peace to my ſoul, Lord keep me that I turn not any more to folly, but ſo eſtabliſh me with thy Grace, that no temptation of the World, the Devil, or my own fleſh may ever draw me to offend thee; that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord.

A Thankſgiving.

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my ſelf to have abundantly experimented that gracious property of thine; for notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercy and loving kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours have not yet made thee withdraw them, but in the riches of thy goodneſs and long-ſuffering thou ſtill continueſt to me the offers of grace and life in thy Son. And all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, but art ſtill pleaſed to afford me a liberal portion of them. The ſins of this day thou haſt not repayed, as juſtly thou might'ſt by ſweeping me away with a ſwift deſtruction, but haſt ſpared and preſerved me according to the greatneſs of thy mercy. (*Here mention the particular mercies of that day.*) What ſhall I render unto the Lord,

Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace; and that of Intercession appointed for the Morning.

For Preservation.

O Blessed Lord, the Keeper of *Israel*, that neither slumberest nor sleepest, be pleased in thy mercy to watch over me this night; keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lye down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state as I shall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living and dying I may be thine through Jesus Christ.

Use the same concluding Prayer as in the Morning.

AS thou art putting off thy clothes, think with thy self that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before Gods Judgment Seat; and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.

Let thy Bed put thee in mind of thy Grave, and when thou lyest down, say,

O Blessed Saviour, who by thy precious death and burial didst take away the sting of death and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety.

Into thy hands I commend my spirit; for thou hast redeemed it, O Lord, thou God of truth.

IN the ANCIENT CHURCH *there were besides Morning and Night, four other times every day which were called* HOURS OF PRAYER, *and the zeal of those first Christians was such, as made them constantly observed.*

ſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoyn the like frequency: yet I cannot but mention the example, and ſay that for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private thoſe FOUR TIMES of PRAYER, beſides the OFFICES already ſet down for MORNING and NIGHT, and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added diverſe COLLECTS for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him, adding, if he pleaſe, one of the Confeſſions appointed for morning and night, and never omitting the LORDS PRAYER.

But if any mans ſtate of life be really ſo buſie, as will not allow him time for ſo long and ſolemn devotions; yet certainly there is no man ſo overlaid with buſineſs, but that he may find leiſure oftentimes in a day to ſay the LORDS PRAYER alone: and therefore let him uſe that, if he cannot more. But becauſe it is the Character of a Chriſtian, Phil. 3. 20. That he hath his converſation in Heaven, it is very fit that beſides theſe ſet times of Prayer, he ſhould divers times in a day by ſhort and ſudden EJACULATIONS dart up his ſoul thither. And for this ſort of devotion no man can want leiſure, for it may be performed in the midſt of buſineſs; the Artificer at his work, the Husbandman

handman at his plough may practise it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store-house, the BOOK *of* PSALMS, *to furnish him with some texts, which may very fitly be used for this purpose; which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for pardon of sin, some for Grace, some for the light of Gods countenance, some for the Church, some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of Holy Scripture.*

COLLECTS *for several* GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please, let thy Spirit, I beseech thee, work in me such a Faith, as may be acceptable in thy sight, even such as worketh by love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ, on

whom I believe; that so at the last I may receive the end of my Faith, even the Salvation of my Soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the Earth, let me never be destitute of a well-grounded hope, nor yet possest with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance: but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purifie my self from all filthiness both of flesh and spirit; that so it may indeed become to me an anchor of the soul both sure and stedfast, entring even within the vail; whither the forerunner is for me entred, even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy self, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardned through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any

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part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the World with its vanities hath seized it, and like a strong man armed keeps possession. O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdom, yet, O Lord, deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure any thing for thy sake, such a perfect love as may cast out all fear and sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee; that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of Life, which thou hast promised to those that love thee through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisie and unsincerity. The heart, O Lord, is deceitful above all

things, and my heart is deceitful above all hearts: O thou who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purifie me even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any darling luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace, but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and by purity of heart be qualified to ſee thee in thy Kingdom, through Jeſus Chriſt.

For devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petitions to thee; grant I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs, it is the greateſt honour and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord,

Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to inſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee; that I may ſet a true value on this moſt valuable priviledge, and take delight in approaching to thee: and that my approches may be with reverence ſome way anſwerable to that awful Majeſty I come before; with an importunity and earneſtneſs anſwerable to thoſe preſſing wants I have to be ſupplied; and with ſuch a fixedneſs and attention of mind, as no wandring thoughts may interrupt: that I may no more incurr the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin; but may ſo ask that I may receive, ſeek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be tranſlated to the praiſing thee eternally in thy glory through the Merits and interceſſion of Jeſus Chriſt.

For Humility.

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord, con-

vince me powerfully of my own wretchedneſs, make me to ſee that *I* am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo in all thy diſpenſations towards me, *I* may lay my hand upon my mouth, and heartily acknowledge that *I* am leſs than the leaſt of thy mercies, and greater than the greateſt of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men alſo, that *I* may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that *I* never do any thing through ſtrife and vain glory; and to that end grant, that in lowlineſs of mind *I* may eſteem every other man better than my ſelf, and be willing that others ſhould eſteem them ſo alſo; that *I* neither nouriſh any high opinion of my ſelf, nor covet one among others, but that deſpiſing the vain praiſe of men, *I* may ſeek that praiſe which cometh from thee only. That ſo inſtead of thoſe mean ſervile Arts *I* have uſed to recommend me to the eſteem of men, *I* may now imploy all my induſtry and care to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble: grant this, O Lord for his ſake, who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

For the Fear of God.

O Glorious Majesty, who only art high and to be feared, possess my soul with a holy awe and reverence of thee, that *I* may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that *I* may never prophane any holy thing, or sacrilegiously invade what thou hast set apart to thy self. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my maker; but repleniſh my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy holy will. Hear me, O Lord, *I* beseech thee, and put this fear in my heart, that *I* may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, Give me grace, *I* beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee: thou shalt keep him, O Lord, in perfect

fect peace, whoſe mind is ſtaid on thee. O let me always reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat, or drink, or wherewithal I ſhall be clothed, but grant that having by honeſt labour and induſtry done my part, I may chearfully commit my ſelf to thy providence, caſting all my care upon thee; and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies, and think upon thy Commandments to do them. That ſeeking firſt thy Kingdom and the righteouſneſs thereof, all theſe outward things may be added unto me, in ſuch a meaſure as thy wiſdom knows beſt for me; grant this, O Lord, for Jeſus Chriſt his ſake.

For Thankfulneſs.

O Moſt gracious and bountiful Lord, who filleſt all things living with good, and expecteſt no other return, but praiſe and thankſgiving; let me, O Lord, never defraud thee of that ſo eaſie tribute, but let my heart be ever filled with the ſenſe, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleaſant thing to be thankful; O ſuffer me not, I beſeech thee, to loſe my part in that Divine pleaſure; but grant that as I daily receive bleſſings from thee,

thee, ſo I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may ſhew forth thy praiſe, by conſecrating my ſelf to thy ſervice, and walking in holineſs and Righteouſneſs before thee all the days of my life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a conſuming fire towards obſtinate ſinners; how ſhall I approach thee, who have ſo many provoking ſins to inflame thy wrath, and ſo little ſincere repentance to incline thy mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; ſtrike this rock, O Lord, that the waters may flow out, even flouds of tears to waſh my polluted conſcience. My drowzy Soul hath too long ſlept ſecurely in ſin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors than not feel my ſin. Thou ſenteſt thy bleſſed ſon to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it that it may be capable of this healing vertue; and grant, I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance in amend-

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ment of life, to the praiſe and glory of thy grace in Jeſus Chriſt our bleſſed Redeemer.

For Meekneſs.

O Bleſſed Jeſu, who waſt led as a ſheep to the ſlaughter, let, *I* beſeech thee, that admirable example of Meekneſs quench in me all ſparks of anger and revenge, and work in me ſuch a gentleneſs and calmneſs of Spirit, as no provocations may ever be able to diſturb. Lord, grant *I* may be ſo far from offering the leaſt injury, that *I* may never return the greateſt, any otherwiſe than with prayers and kindneſs: that *I* who have ſo many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekneſs, long ſuffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father and holy Spirit be all honour and glory for ever.

For Chaſtity.

O Holy and immaculate Jeſus, whoſe firſt deſcent was into the Virgins womb, and who doſt ſtill love to inhabit only in pure and virgin-hearts, *I* beſeech thee ſend thy Spirit of purity to cleanſe me from all filthineſs both of fleſh and ſpirit; my body, O Lord, is the Temple of the Holy Ghoſt; O let me never pollute that temple with any uncleanneſs. And becauſe out of the heart proceed the things

things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there: but enable me I beſeech thee, to keep both body and ſoul pure and undefiled, that ſo I may glorifie thee here both in body and ſpirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who haſt in thy bounty to mankind offered to us the uſe of thy good creatures for our corporal refreſhment: grant that I may always uſe this liberty with thankfulneſs and moderation. O let me never be ſo enſlaved to that brutiſh pleaſure of taſte, that my table become a ſnare to me; but give me, I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe ends, and according to thoſe meaſures which thou haſt aſſigned me, for health and not for luxury. And Lord, grant that my purſuits may be not after the meat that periſheth, but after that which endureth to everlaſting life; that hungring and thirſting after righteouſneſs I may be filled with thy grace here, and thy glory hereafter, through Jeſus Chriſt.

For Contentedneſs.

O Merciful God, thy wiſdom is infinite to chuſe, and thy love forward to diſpenſe good things to us; O let me always fully and entirely

entirely resign my self to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me; that so in whatsoever estate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end I beseech thee, purge my heart of all covetous affections. O let me never yield up any corner of my soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in Heaven; that I may so fix my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine, by giving my self up to sloth & idleness; but grant I may so imploy my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to my self,

self, but grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries; O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation; enduring hardness as a good Souldier of Jesus Christ, till at the last from this state of warfare, thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of Righteousness, who hast commanded us to keep judgment and do justice, be pleased by thy Grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhorr to use my power to oppress, or my skill to deceive my brother; and grant I may most strictly observe that sacred rule, of doing as I would be done to; that I may not dishonour my Christian profession by an unjust and fraudulent life, but in simplicity and godly sincerity have my conversation in this life, never seeking to heap up treasures in this life, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but

may

may ſo behave my ſelf towards all, that none may have any evil thing to ſay of me; that ſo if it be poſſible, I may have peace with all men, or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the laſt, even peace with thee, through Jeſus Chriſt our Lord.

For Charity.

O Merciful Lord, who haſt made of one bloud, and redeemed by one ranſom all Nations of men, let me never harden my bowels againſt any that partake of the ſame nature and redemption with me, but grant me an univerſal charity towards all men. Give me, O thou father of compaſſions, ſuch a tenderneſs and meltingneſs of heart, that I may be deeply affected with all the miſeries and calamities outward or inward of my brethren, and diligently employ all my abilities for their ſuccour and relief. O let not an unchriſtian ſelf-love poſſeſs my heart, but drive out that accurſed ſpirit, and let thy ſpirit of love enter and dwell there, and make me ſeek, not to pleaſe my ſelf, but my Neighbour for his good to edification; even as Chriſt pleaſed not himſelf. Lord make me a faithful ſteward of all thoſe Talents thou haſt committed to me for the benefit of others, that ſo when thou ſhalt call me to give an account of my Stewardſhip, I may do it with joy, and not

not with grief. Grant this, merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday, and to day, and for ever; Be thou pleaſed to communicate ſome ſmall ray of that Excellence, ſome degree of that ſtability to me thy wretched creature, who am light and unconſtant, turned about with every blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy truth, keep it from the ſnares of ſeducing ſpirits, that I may not be led away with the error of the wicked, and fall from my own ſtedfaſtneſs: my Will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me, and whatever good work thou haſt wrought in me, be pleaſed to accompliſh and perform it until the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with, O leave me not to my ſelf, but cover thou my head in the day of battel, and in all ſpiritual combates make me more than Conquerer through him that loved me. O let no terrors or flatteries either of the world or my own fleſh ever draw me from my obedience to thee, but grant that I may continue ſtedfaſt,

unmoveable, always abounding in the work of the Lord, and by patient continuing in well-doing seek, and at last obtain Glory, and Honour, and Immortality, and Eternal life, through Jesus Christ our Lord.

A brief Paraphrase *of the*

LORDS PRAYER,

To be used as a Prayer.

[*Our Father which art in Heaven.*]

O Lord, who dwellest in the highest Heavens, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carryest towards us the tenderness and bowels of a compassionate Father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our Father in Heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds, that we may always have our conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ.

[1. *Hallowed be thy Name.*]

STrike such an awe in our hearts, that we may humbly reverence thee in *Thy Name*, which is great, wonderful and holy; and carry

carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

[2. *Thy Kingdom come.*]

ESTablish thy Throne and rule for ever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee: they are those enemies of thine which would not thou shouldst reign over them. O let them be brought forth and slain before thee; and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

[3. *Thy will be done in Earth*, &c.]

ENable us by thy grace chearfully to suffer *thy Will* in all thy afflictions, and readily perform it in all thy commands: give us of that heavenly zeal to thy Service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to sing eternal praises in thy Kingdom, to God, and to the Lamb for ever.

[4. *Give us this day*, &c.]

GIve us that continual ſupply of thy grace, which may ſuſtain and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly Pilgrimage; and make us chearfully to reſt on thee for them, firſt ſeeking thy Kingdom and the righteouſneſs thereof, and then not doubting but all theſe things ſhall be added unto us.

[5. *Forgive us our treſpaſſes*, &c.]

HEal our Souls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us, in the *forgiveneſs of all our offences*; And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us thoſe bowels of compaſſion to others which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and finally upon Chriſts command, as we deſire to be *forgiven*, for his merits and interceſſion.

[6. *Lead us not into Temptation*, &c.]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee; O be thou pleaſed either to reſtrain them, or aſſiſt us, and in thy faithfulneſs ſuffer us not to be

be *tempted* above that we are able, but in all our temptations make us a way to eſcape, that we be not overcome by them, but may when thou ſhalt call us to it, reſiſt even unto bloud, ſtriving againſt ſin, that being faithful unto death, thou mayeſt give us the crown of life.

[*For thine is the Kingdom.*]

HEar us, and graciouſly anſwer our Petitions, for thou art the great *King* over all the earth, whoſe *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workeſt in us or for us. Therefore bleſſing, honour, glory and power be unto him that ſitteth upon the throne, to our God for ever and ever. *Amen.*

Pious EJACULATIONS *taken out of the Book of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

Turn thy face from my ſins, and put out all my miſdeeds.

My miſdeeds prevail againſt me; O be thou merciful unto my ſins.

Enter not into Judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified.

For thy Names ſake, O Lord, be merciful unto my ſin, for it is great.

Turn thee, O Lord, and deliver my ſoul, O ſave me for thy mercies ſake.

For Grace.

TEach me to do the thing that pleaſeth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right ſpirit within me.

O let my heart be ſound in thy Statutes, that I be not aſhamed.

Incline my heart unto thy Teſtimonies, and not to covetouſneſs.

Turn away mine eyes leſt they behold vanity, and quicken thou me in thy way.

I am a ſtranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my days, that I may apply my heart unto wiſdom.

For the Light of Gods Countenance.

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving kindneſs is better than life it ſelf.

Lord

Lord lift thou up the light of thy Countenance upon me.

Comfort the ſoul of thy ſervant, for unto thee, O Lord, do I lift up my ſoul.

Thankſgiving.

I Will always give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God, and I will praiſe thee.

I will ſing unto the Lord, as long as I live. I will praiſe my God whilſt I have my being.

Praiſed be God, which hath not caſt out my Prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which only doth wondrous things:

And bleſſed be the Name of his Majeſty for ever, and all the earth ſhall be filled with his Majeſty. *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until theſe calamities be over-paſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring thou me out of my Troubles.

For the Church.

O Be favourable and gracious unto Sion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou hast dwelt.

It is time for thee Lord to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause: deliver Israel, O God, out of all his troubles.

Brief Heads of Self-Examination, especially before the Sacrament, collected out of the foregoing Treatise, concerning the breaches of our Duty.

To GOD.

FAITH.

NOt *believing there is a God.*

Not believing his Word.

Not believing it practically, so as to live according to our belief.

HOPE.

HOPE.

Deſpairing of Gods Mercy, ſo as to neglect duty.

Preſuming groundleſly on it, whileſt we go on in wilful ſin.

LOVE.

Not loving God for his own Excellencies.

Not loving him for his Goodneſs to us.

Not labouring to pleaſe him.

Not deſiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

Not fearing God ſo as to keep from offending him.

Fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.

TRUST.

Not truſting on God in dangers and diſtreſſes.

Uſing unlawful means to bring us out of them.

Not depending on God for ſupply of our Wants.

Immoderate Care for outward things.

Neglecting to labour, and expecting God ſhould ſupport us in our idleneſs.

Not looking up to God for a bleſſing on our honeſt Endeavours.

HUMI-

HUMILITY.

NOt having a high esteem of God.
Not submitting obediently to act his Will.
Not patiently suffering it, but murmuring at his Corrections.
Not amending by them.
Not being Thankful to him.
Not acknowledging his Wisdom in chusing for us, but having eager and impatient desires of our own.

HONOUR.

NOt honouring God by a reverent usage of the things that relate to him.
Behaving our selves irreverently in his House.
Robbing God, by taking things that are consecrated to him.
Profaning Holy times, the Lords Day, and the Feasts and Fasts of the Church.
Neglecting to read the Holy Scriptures, not marking when we do read.
Being careless to get knowledge of our duty, chusing rather to continue ignorant, than put our selves to the pains or charge of learning.
Placing Religion in hearing of Sermons, without Practice.
Breaking our Vow made at Baptism.
By resorting to Witches and Conjurers, i.e. *to the Devil.*
By loving the Pomps and Vanities of the World, and following its sinful customs.

By

By fulfilling the lusts of the flesh.
Profaning the Lords Supper.
By coming to it ignorantly, without Examination, Contrition, and purposes of New Life.
By behaving our selves irreverently at it, without Devotion and spiritual affection.
By neglecting to keep the Promises made at it.
Profaning Gods Name, by blasphemous thoughts, or Discourse.
Giving others occasion to Blaspheme him by our vile and wicked lives.
Taking unlawful OATHS.
Perjury.
Swearing in ordinary Communication.

WORSHIP.

NOt *Worshipping God.*
Omitting Prayers, publick or private, and being glad of a pretense to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our hearts from sin before we pray.
Not praying with Faith and Humility.
Coldness and deadness in Prayer.
Wandring thoughts in it.
Irreverent gestures of body in Prayer.

REPENTANCE.

NEglecting *the duty of Repentance.*
Not calling our selves to Daily account for our sins.
Not assigning any set or Solemn times for Humiliation, and Confession, or too seldom.

Not

Not deeply considering our sins, to beget contrition.
Not acting revenge upon our selves, by Fasting, and other acts of Mortification.

IDOLATRY.

Outward Idolatry in Worshipping of Creatures.
Inward Idolatry, in placing our love, and other affections more on Creatures, than the Creator.

To our SELVES.

HUMILITY.

Being puft up with high conceits of our selves.
In respect of Natural parts, as Beauty, Wit, &c.
Of worldly riches and honours.
Of Grace.
Greedily seeking the praise of men.
Directing Christian Actions, as Prayers, Alms, &c. to that end.
Committing sins to avoid reproach from wicked men.

MEEKNES.

Disturbing our minds with Anger and peevishness.

CONSIDERATION.

Not carefully Examining what our estate towards God is.

Not

Not trying our selves by the true Rule, i. e. our obedience to Gods Commands.
Not weighing the Lawfulness of our Actions before we venture on them.
Not examining our past Actions, to Repent of the ill, to give God the glory of the good.

CONTENTEDNES.

UNcontentedness in our estates.
Greedy desires after Honour and Riches.
Seeking to gain them by sinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNES.

BEing Negligent in observing and resisting Temptations.
Not improving Gods gifts, outward or inward, to his Honour.
Abusing our natural parts, as Wit, Memory, &c. to sin.
Neglecting or resisting the motions of Gods Spirit.

CHASTITY.

UNcleanness, adultery, fornication, unnatural lusts, &c.
Uncleanness of the Eye and Hand.
Filthy and obscene Talking.
Impure Fancies and Desires.
Heightning of Lust by pampering the body.
Not labouring to subdue it by Fasting, or other severities.

TEM-

TEMPERANCE.

Eating too much.
Making pleasure, not health, the end of Eating.
Being too curious or costly in Meats.
Drunkenness.
Drinking more than is useful to our bodies, though not to Drunkenness.
Wasting the Time or Estate in good Fellowship.
Abusing our strength of brain to the making others Drunk.
Immoderate Sleeping.
Idleness and Negligence in our Callings.
Using unlawful Recreations.
Being too vehement upon Lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetousness.
Being proud of Apparel.
Striving to go beyond our rank.
Bestowing too much time, care or cost about it.
Abstaining from such Excesses, not out of conscience but covetousness.
Pinching our bodies to fill our Purses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

Being Injurious to our Neighbour.
Delighting causlesly to grieve his mind.

En-

Ensnaring his soul in sin, by Command, Counsel, Enticement or Example.
Affrighting him from godliness, by our scoffing at it.
Not seeking to bring those to Repentance whom we have led into sin.

MURDER.

Murder open or secret.
Drawing men to intemperance or other vices, which may bring diseases or death.
Stirring men up to quarrelling and fighting.
Maiming or hurting the body of our Neighbour.
Fierceness and Rage against him.

ADULTERY.

Coveting our Neighbours Wife.
Actually defiling her.

MALICE.

Spoiling the Goods of others upon spight and malice.

COVETOUSNES.

Coveting to gain them to our selves.

OPPRESSION.

Oppression by violence and force, or colour of Law.

THEFT.

Not paying what we borrow.
Not paying what we have voluntarily promised.

Keep-

Keeping back the Wages of the Servant and hireling.

DECEIT.

Unfaithfulneſs in Truſts, whether to the Living or Dead.
Uſing arts of Deceit in Buying and Selling.
Exacting upon the neceſſities of our Neighbours.

FALSE-WITNES.

Blaſting the credit of our Neighbour.
By falſe Witneſs.
By Railing.
By Whiſpering.
Incouraging others in their Slanders.
Being forward to believe all ill reports of our Neighbour.
Cauſleſs ſuſpicions.
Raſh judging of him.
Deſpiſing him for his Infirmities.
Inviting others to do ſo, by ſcoffing and deriding him.
Bearing any Malice in the heart.
Secret wiſhing of death or hurt to our Neighbor.
Rejoycing when any Evil befals him.
Neglecting to make what Satisfaction we can, for any ſort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

Churliſh and proud behaviour to others.
Froward and peeviſh Converſation.

Bitter

Bitter and reproachful language.
Curſing.
Not paying the reſpect due to the qualities or gifts of others.
Proudly over-looking them.
Seeking to leſſen others eſteem of them.
Not employing our Abilities, whether of Mind or Eſtate, in adminiſtring to thoſe whoſe wants require it.

GRATITUDE.

UNthankfulneſs to our Benefactors.
Eſpecially thoſe that admoniſh us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our Civil Parent, the lawful Magiſtrate.
Judging and ſpeaking evil of him.
Grudging his juſt Tributes.
Sowing ſedition among people.
Refuſing to obey his lawful Commands.
Riſing up againſt him, or taking part with them that do.
Deſpiſing our Spiritual Fathers.
Not loving them for their works ſake.
Not obeying thoſe commands of God they deliver to us.
Seeking to withhold from them their juſt maintenance.
Forſaking our lawful Paſtors to follow factious Teachers.

PARENTS.

Stubborn and irreverent behaviour to our natural Parents.
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their Counsels.
Murmuring at their Government.
Coveting their Estates, though by their death.
Not ministring to them in their wants of all sorts.
Neglecting to pray for Gods Blessing on the several sorts of Parents.
Want of natural affection to Children.
Mothers refusing to Nurse them without a just impediment.
Not bringing them timely to Baptism.
Not early instructing them in the ways of God.
Suffering them for want of timely correction to get customs of sin.
Setting them evil Examples.
Discouraging them by harsh and cruel usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.
Reserving all till our death, and letting them want in the mean time.
Not seeking to entail a blessing on them by our Christian lives.
Not heartily praying for them.
Want of affection to our Natural brethren.
Envyings and heart-burnings toward them.

DUTY to BRETHREN.

NOt loving our ſpiritual brethren, i. e. our fellow-Chriſtians.
Having no fellow-feeling of their ſufferings.
Cauſleſly forſaking their Communion in Holy Duties.
Not taking deeply to heart the Deſolations of the Church.

MARRIAGE.

MArrying within the degrees forbidden.
Marrying for undue ends, as covetouſneſs, luſt, &c.
Unkind, froward, and unquiet behaviour towards the Husband or Wife.
Unfaithfulneſs to the Bed.
Not bearing with the infirmities of each other.
Not endeavouring to advance one anothers good, ſpiritual or temporal.
The Wife reſiſting the lawful commands of her Husband.
Her ſtriving for Rule and Dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulneſs to a Friend.
Betraying his ſecrets.
Denying him aſſiſtance in his needs.
Neglecting lovingly to admoniſh him.
Flattering him in his faults.
Forſaking his Friendſhip upon ſlight or no cauſe.

Making leagues in sin instead of vertuous friendship.

SERVANTS.

SErvants disobeying the lawful commands of their Masters.
Purloyning their goods.
Carelesly wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

MASTERS.

MAsters using servants tyrannically and cruelly.
Being too remiss, and suffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of instruction in Religion.
Not admonishing them when they commit Sins.
Not allowing them time and opportunity for Prayer, and the worship of God.

CHARITY.

WAnt of bowels and Charity to our Neighbours.
Not heartily desiring their good, spiritual or temporal.
Not loving and forgiving enemies.
Taking actual Revenges upon them.
Falsenes, professing kindnese and acting none.

Not

Not labouring to do all the good we can to the ſoul of our Neighbour.
Not aſſiſting him to our power in his bodily diſtreſſes.
Not defending his good Name, when we know him ſlander'd.
Denying him any neighbourly office to preſerve or advance his eſtate.
Not defending him from oppreſſion, when we have power.
Not relieving him in his poverty.
Not giving liberally, or chearfully.

GOING TO LAW.

NOt loving PEACE.
Going to Law upon ſlight occaſions.
Bearing inward Enmity to thoſe we ſue.
Not labouring to make peace among others.

THe uſe of this Catalogue of Sins is this, upon days of Humiliation, eſpecially before the Sacrament, read them conſideringly over, and at every particular ask thine own heart, Am I guilty of this? And whatſoever by ſuch Examination thou findeſt thy ſelf faulty in, Confeſs particularly, and humbly to God, with all the heightning circumſtances, which may any way increaſe their guilts, and make ſerious reſolutions againſt every ſuch Sin for the future; after which thou mayeſt uſe this Form following.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single, but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed? Nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the Horse rusheth into the battel, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways; and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbred amongst my greatest sins: they have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life; but I have still returned with the dog to the vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am

most

moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This, this, O Lord, is in juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face eternally; But to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee: O remember not my ſins and offences, but according to thy mercy think thou upon me, O Lord, for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt; behold, O Lord, I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, and bring me back to the Shepherd and Biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and receive me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me who have done nothing well; waſh away the guilt of my ſins in his bloud, and ſubdue the power of them by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all ungodlineſs and worldly luſt, that I may never once more caſt a look toward *Sodom*, or long after the fleſh-pots of *Egypt*; but conſecrate my ſelf entirely to thee, to ſerve thee in Righteouſneſs and true Holineſs, reckoning my ſelf to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord and bleſſed Saviour.

This penitential Psalm *may also fitly be used.*

PSALM 51.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. Deli-

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy Righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, *build thou the walls of* Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt-offerings and oblations; then they shall offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end, *Amen.*

PRAYERS BEFORE *The Receiving of the Blessed* SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gasping after it, answerable to my needs of it. I have, with the prodigal, wasted that portion of

of grace thou beſtowedſt upon me; and therefore do infinitely want a ſupply out of this treaſury: But, O Lord, how ſhall ſuch a wretch as I dare to approach this holy Table? I am a dog, how ſhall I preſume to take the childrens bread? Or how ſhall this ſpiritual Manna, this food of Angels be given to one who hath choſen to feed on huſks with Swine? Nay, to one who hath already ſo often trampled theſe precious things under foot either careleſly neglecting, or unworthily receiving theſe holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed, that him that cometh to thee, thou wilt in no wiſe caſt out: This is, O Lord, the bloud of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins, and though I have ſo often and ſo wretchedly broken my part of that Covenant, whereof this Sacrament is a ſeal, yet be thou graciouſly pleaſed to make good thine; to be merciful to my unrighteouſneſs, and to remember my ſins and my iniquities no more: and not only ſo, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again

provoke

provoke thee. Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualifie me for it; give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his bloud; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benum'd soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no flouds drown it, such as may burn up all my dross, not leave one unmortified lust in my soul: and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me, though of my self a most unworthy, yet by thy mercy an acceptable guest at this holy Table; that I may not eat nor drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever

ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

Another.

O Blessed Jesus, who once offeredst up thy self for me upon the Cross, and now offerest thy self to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogg'd with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O loose me from this band, where with Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death; but when thou invitest me to life and glory, I turn my back, and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented my self? or if I have come, it hath been rather to defie than to adore thee; I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame. And now of what punishment

niſhment ſhall I be thought worthy, who have thus trampled under foot the Son of God, and counted the bloud of the Covenant an unholy thing? Yet, O merciful Jeſu, this bloud is my only refuge: O let this make my atonement, or I periſh eternally. Wherefore didſt thou ſhed it, but to ſave ſinners? Neither can the merit of it be overwhelmed either by the greatneſs or number of ſins. I am a ſinner, a great one, O let me find its ſaving efficacy. Be merciful unto me, O God, be merciful to me, for my ſoul truſteth in thee, and in the cleſts of thy wounds ſhall be my refuge, until thy Fathers indignation be overpaſt. O thou who haſt as my high Prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf, and ſuffer not, O my Redeemer, the price of thy bloud to be utterly loſt: And grant, O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee; O warm and enliven them: and as in this Sacrament that tranſcendent love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch grace into me as may enable me to make ſome returns of love: O let this divine fire deſcend from Heaven into my ſoul, and let my ſins be the burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart; that I may never again defile that place which thou haſt

haſt choſen for thy Temple. Thou diedſt, O dear Jeſu, to redeem me from all iniquity, O let me not again ſell my ſelf to work wickedneſs. But grant that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diſeaſes my ſoul groans under. *(Here mention thy moſt prevailing corruptions.)* And though I lie never ſo long at the Pool of *Bethesda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant that I may now ſo touch thee, that every one of theſe loathſom iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying ſo polluted a wretch. O Chriſt hear me, and grant I may now approach thee with ſuch humility and contrition, love and devotion, that thou may vouchſafe to come unto me, and abide with me, communicating to me thy ſelf, and all the merits of thy Paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience amaze or diſtract me, but having peace with thee, let me alſo have peace in my ſelf, that this Wine may make glad, this Bread of life may ſtrengthen my heart, and enable me chear-

chearfully to run the way of thy Commandments. Grant this, merciful Saviour, for thine own bowels and compassions sake.

EJACULATIONS to be used at the LORDS SUPPER.

LORD, I am not worthy that thou shouldst come under my roof.

I have sinned! What shall I do unto thee, O thou preserver of men?

[*Here recollect some of thy greatest sins.*]

If thou Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his blood, which speaketh better things than that of *Abel*.

By his Agony and bloudy Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God, which takest away the sins of the world, grant me thy Peace.

O Lamb of God, which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THou hast said that he that eateth thy flesh, and drinketh thy bloud, hath eternal life.

Behold

Behold the ſervant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O Let this bloud of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory and power be to him that ſitteth upon the Throne, and to the Lamb for ever and ever, *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Thankſgiving after the Receiving of the Sacrament.

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often and ſo perverſly broken! That I, who am not worthy of that daily bread which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let this unſpeakable love of thine conſtrain me to obedience; that ſince my bleſſed Lord hath dyed for me, I may no longer live unto my ſelf, but to him. O

Lord, I know there is no concord between Christ and *Belial*, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies; but especially deliver me from my self, from the trecherey of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnifie thy power in my preservation. (*Here mention thy most dangerous temptations.*) And Lord, let my Saviours sufferings for my sins, and the Vows I have now made against them never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death: But that having now anew listed my self under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of bloud. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare: O be thou my strength, who am not able of my self to struggle with the slightest temptations. How often have I turned my back in the day of battel? How many of these

Sacra-

Sacramental vows have I violated? And Lord, I have ſtill the ſame unconſtant deceitful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no ſhadow of change, communicate to me, I beſeech thee, ſuch a ſtability of mind, that I may no more thus ſtart aſide like a broken bow; but that having my heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good purpoſe which thy Spirit hath raiſed in me this day may vaniſh, as ſo many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

A Prayer of Interceſſion to be uſed either before or after the Receiving of the Sacrament.

O Moſt gracious Lord who ſo tenderly lovedſt Mankind, as to give thy dear Son out of thy boſom to be a propitiation for the ſins of the whole world, grant that the effect of this Redemption may be as univerſal as the deſign of it, that it may be to the Salvation of All. O let no perſon by impenitence and wilful ſin forfeit his part in it, but by the power of thy grace bring all, even the moſt obſtinate ſinners to repentance. Enlighten all that ſit in darkneſs, all Jews, Turks, Infidels and Hereticks; take from them all blindneſs, hardneſs of heart and contempt of thy Word, and ſo

Jud. 4. 10.

fetch them home, bleſſed Lord, unto thy fold, that they may be ſaved among the number of the true Iſraelites. And for all thoſe, upon whom the Name of thy Son is called: grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt; that his name be no longer blaſphemed among the Heathens through us. O bleſſed Lord, how long ſhall Chriſtendom continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practice be always at ſo wide a diſtance. Let not the Diſciples of the holy and immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace be of all others the moſt contentious and bloudy; But make us Chriſtians in deed as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church, look down from Heaven the habitation of thy holineſs and of thy glory. Where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever, but though our backſlidings are many, and we have grievouſly rebelled, yet according to all thy goodneſs, let thy anger and thy fury be turned away,

away, & cauſe thy face to ſhine upon thy Sanctuary which is deſolate, for the Lords ſake; and ſo ſeparate between us and our ſins, that they may no longer ſeparate between us and our God. Save and defend all Chriſtian Kings, Princes and Governours, eſpecially thoſe to whom we owe ſubjection; plead thou their cauſe, O Lord, againſt thoſe that ſtrive with them, and fight thou againſt thoſe that fight againſt them: and ſo guide and aſſiſt them in the diſcharge of that Office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable life in all godlineſs and honeſty. Bleſs them that wait at thine Altar, open thou their lips that their mouth may ſhew forth thy praiſe. O let not the Lights of the world be put under buſhels, but place them in their Candleſticks, that they may give light to all that are in the houſe. Let not *Jeroboams* Prieſts profane thy Service, but let the ſeed of *Aaron* ſtill miniſter before thee. And, O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction; deliver the out-caſt and poor, help them to right that ſuffer wrong, let the ſorrowful ſighing of the Priſoners come before thee, and according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die; grant eaſe to thoſe that are in pain, ſupplies to thoſe that ſuffer want, give to all preſumptuous ſinners a ſenſe of their ſins, and to all deſpairing, a ſight of thy mer-

cies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, persecutors and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. [*Here then may'st name particular persons.*] And grant, O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable, and unreprovable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal Praises to Father, Son and Holy Ghost for ever.

A Prayer in times of common Persecution.

O BLESSED Saviour, who hast made the Cross the badge of thy Disciples, enable me, I beseech thee, willingly and chearfully to embrace it: thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey; O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord preserve me so by thy grace, that I never suffer as an evil doer; and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy Name. O thou who

for

for my ſake endured ſt the Croſs, and deſpiſed ſt the ſhame, let the example of that love and patience prevail againſt all the tremblings of my corrupt heart, that no terrors may ever be able to ſhake my conſtancy, but that how long ſoever thou ſhalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedneſs. Lord thou knoweſt whereof I am made, thou remembreſt that I am but fleſh; and fleſh, O Lord, ſhrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone that can uphold me: O eſtabliſh me with thy free Spirit, that I be not weary & faint in my mind. And by how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy power in me, and make me, O Lord, in all temptations ſtedfaſtly to look to thee, the author and finiſher of my faith, that ſo I may run the race which is ſet before me, and reſiſt even unto blood, ſtriving againſt ſin. O dear Jeſus, hear me, and though Satan deſire to have me, that he may winnow me as wheat, yet do thou, O bleſſed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praiſe and glory, and honour at thy appearing. And, O Lord, I beſeech thee grant that I may preſerve not only conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the inſtruments of my ſufferings: Lord, let me not fail to imitate that admirable

meekneſs of thine, in loving and praying for my greateſt perſecutors; and do thou, O Lord, overcome all their evil with thy infinite goodneſs, turn their hearts, and draw them powerfully to thy ſelf, and at laſt receive both me and mine enemies into thoſe manſions of peace and reſt where thou reigneſt with the Father, and the Holy Ghoſt, one God for ever.

A Prayer in time of affliction.

O JUST and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds, and therefore in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beſeech thee in judgment remember mercy, and though my ſins have enforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy or more laſting than thou ſeeſt profitable for my ſoul; correct me but with the chaſtiſement of a father not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhorr my ſoul, nor caſt thy ſervant away in diſpleaſure, but pardon my ſins, I beſeech thee; and if yet in thy fatherly wiſdom thou ſee fit to prolong thy corrections,

rections, thy bleſſed will be done. I caſt myſelf, O Lord, at thy feet, do with me what thou pleaſeſt. Try me as ſilver is tried, ſo thou bring me out purified. And Lord, make even my fleſh alſo to ſubſcribe to this reſignation, that there may be nothing in me, that may rebel againſt thy hand; but that having perfectly ſuppreſt all repining thoughts, I may chearfully drink of this cup. And how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of Righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil, I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and fatherly Rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoyce in thy mercy, for thou haſt con-

considered my trouble, and hast known my soul in adversity. Thou hast smitten, and thou hast healed me. O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy Chastisements, may stand in awe and not sin: and that I who have likewise felt the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the surest bands of love: and that by both I may be preserved in a constant entire obedience to thee all my days, through Jesus Christ.

Directions for the time of Sickness.

WHen thou findest thy self visited with Sickness, thou art immediately to remember that it is God, which with rebukes doth chasten man for sin. *And therefore let thy first care be to find out what it is that provokes him to smite thee; and to that purpose Examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way, for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly* Divine,

to

not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge, whether thy Repentance be such, as may give thee confidence to appear before Gods dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man saith, Eccles. 38. 12. *Give place to the Physician, for the Lord hath created him, Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God, and beware of* Asa's *sin, who sought to the Physicians, and not to the Lord,* 2 Chron. 16. 12. *Dispose also betimes of thy temporal affairs by making thy Will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent: for then perhaps thou shalt not have such use of thy Reason as may fit thee for it; or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.*

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A Prayer for a Sick person.

O Merciful and Righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent Viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity, and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruine, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee by thy grace ſo to ſanctifie this viſitation of thine to me, that this ſickneſs of my body may be a means of health to my ſoul; make me diligent to ſearch my heart, and do thou, O Lord, enable me to diſcover every accurſed thing how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then if it be thy bleſſed will, heal my body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhall be unto death, I beſeech

thee

thee to fit and prepare me for it; give me that ſincere and earneſt repentance to which thou haſt promiſed mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me; and in all the pains of my body, in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this Tabernacle is diſſolved, I may have a building of God, an houſe not made with hands eternal in the Heavens; and that for his ſake, who by his precious bloud hath purchaſed it for me, even Jeſus Chriſt.

A Thankſgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnifie thee, that thou haſt in love to my ſoul delivered it from the pit of corruption, and reſtored me to health again; it is thou alone, O Lord, that haſt preſerved my life from deſtruction, thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life, which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by thy mercy

mercy made whole, O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming, but grant me, I beſeech thee, to make a right uſe of this long-ſuffering of thine, and ſo to employ every minute of that time thou ſhalt allow me, that when thou ſhalt appear, I may have confidence, and not be aſhamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Maſters coming. And when the pleaſures of ſin ſhall preſent themſelves to entice me, O make me to remember how bitter they will be at the laſt. O Lord, hear me, and as thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſalvation, to provide oyl in my lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I beſeech thee, for thy dear Sons ſake.

A Prayer at the approach of Death.

O Eternal and everliving God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath he dies and is turned again to his duſt, look with compaſſion on me thy poor creature who am

now

now drawing near the gates of death, and, which is infinitely more terrible, the bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knoweſt all things. The ſins I know and remember, fill me with horror; but there are alſo multitudes of others, which I either obſerved not at that time, or have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How long ſhall one ſo ungodly ſtand in thy Judgment, or ſuch a ſinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling comes upon me, and an horrible dread overwhelmeth me; my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth

of

of thy mercy; Lord, ſave now, or I periſh eternally. O thou who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, though thus late, to a ſincere Repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right Spirit within me. Lord, one day is with thee as a thouſand years. O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken and contrite heart, which thou haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himſelf made for all repenting ſinners. He is the propitiation for our ſin, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was on him; O heal me by his ſtripes, and let the cry of his bloud drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious bloud, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance purſue me to this City of refuge: my ſoul hangeth upon him, O let me not periſh with

a Jesus, with a Saviour in my arms. But by his Agony and bloudy Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former guilts of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death. O let not my sun go down upon thy wrath, but seal my pardon before I go hence and be no more seen. Thy loving kindness is better than the life it self, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil; I will lay me down in peace, and Lord, when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ.

PSALMS.

Put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones, by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offences of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out

Out of the deep do I call unto thee, Lord, hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it; O deliver me, because of my enemies.

For my soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon the rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land, where no water is.

Like as the Hart desireth the water-brook, so longeth my soul after thee, O God.

My soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My soul hath a desire and longing to enter into the Courts of the Lord: my flesh and my heart rejoyceth in the living God.

O that I had wings like a Dove! for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succour but of thee, who for my sins art justly displeased? Yet, O Lord God, most Holy, O Lord, most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayer, but hear me, O Lord moſt Holy, O God moſt Mighty, O Holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour for any pains of death to fall from thee.

Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou caſt off the bowels and compaſſions of a Father: but even as a Father pitieth his own children, ſo be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me, but as he accuſeth do thou abſolve; he lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God.

O Lord, I am cloathed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire, cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousnesses are as filthy rags. O wash me and make me white in the bloud of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I find trouble and heavinesse, yet, O Lord, I beseech thee, deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own bloud: challenge now thy purchase, and let not the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee; save me, I beseech thee, who have no hope, but on thy merits and intercession.

O God, I confess I have defaced that image of thine thou didst imprint upon my soul; Yet, O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy bloud) to perish.

O Spirit of grace, I have by my horrid impieties done despight to thee: yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succour and relieve

lieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee. O Lord, in thee is my truſt, O caſt not out my ſoul.

O Lord in thee have I truſted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction, but give me ſuch a perfect ſubjection to thee the Father of Spirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctifie to me all the pains of body, all the terrors of mind which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains, chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul. O let thy ſpirit move upon theſe waters, and make them like the pool of *Betheſda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbledſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all believers.

I believe that thou ſhalt come to be my Judge.

I pray thee therefore help thy ſervant whom thou haſt redeemed with thy moſt precious bloud.

Make me to be numbred with thy Saints in glory everlaſting.

Thou art the Reſurrection and the life, he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan earneſtly, deſiring to be clothed upon with that Houſe from Heaven.

I deſire to put off this my tabernacle, O be pleaſed to receive me into everlaſting habitations.

Bring my ſoul out of priſon, that I may give thanks unto thy name.

Lord, I am here to wreſtle, not only with fleſh and bloud, but with principalities and powers, and ſpiritual wickedneſs. O take

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me from theſe tents of *Kedar*, into the heavenly *Jeruſalem*, where Satan ſhall be utterly trodden under my feet.

I cannot here attend one minute to thy ſervice without diſtraction, O take me up to ſtand before thy Throne, where I ſhall ſerve thee day and night.

I am here in heavineſs through many tribulations, O receive me into that place of reſt, where all tears ſhall be wiped from my eyes, where there ſhall be no more death, nor ſorrow, nor crying, nor pain.

I am here in the ſtate of baniſhment and abſence from the Lord. O take me where I ſhall for ever behold thy face, and follow the Lamb whitherſoever he goeth.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of righteouſneſs.

O Bleſſed Jeſu, who haſt loved me, and waſhed me from my ſins in thine own bloud, receive my ſoul.

Into thy hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of truth. Come Lord Jeſu, come quickly.

PRAYERS *for their use, who Mourn in secret for the* PUBLICK CALAMITIES, *&c.*

Psalm 74.

O God wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.

Psal. 79. *O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made* Jerusalem *an heap of stones,* &c.

Psal. 80. *Hear, O thou shepherd of* Israel: *thou that leadest* Joseph *like a sheep: shew thy self also, thou that sittest upon the Cherubims,* &c.

A Prayer to be used in these times of Calamity.

O Lord God to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those

thoſe many more years of our provocations againſt thee, and that thy preſent wrath is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in bleſſings above all the people of the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs; Peace was within our walls, and plenteouſneſs within our Palaces; there was no decay, no leading into Captivity, and no complaining in our ſtreets: but we turned this Grace into wantonneſs, we abuſed our Peace to Security, our Plenty to Riot and Luxury, and made thoſe good things which ſhould have endeared our hearts to thee, the occaſion of eſtranging them from thee. Nay, O Lord, thou gaveſt us yet more precious mercies, thou wert pleaſed thy ſelf to pitch thy Tabernacle with us, to eſtabliſh a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths: But, O Lord we have made no other uſe of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkned to thy Commandments, and by rebelling againſt the light, have purchaſed to our ſelves ſo much the heavier portion in the outer darkneſs. And now, O Lord, had the overflowings of thy vengeance been anſwerable to that of our ſin, we had long ſince been ſwept away with a ſwift deſtruction, and there had been none of

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us alive at this day, to implore thy mercy. But thou art a gracious God, ſlow to anger, and haſt proceeded with us with much patience and long-ſuffering, thou haſt ſent thy Judgments to awaken us to repentance, and haſt alſo allowed us ſpace for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord; we are ſlidden back by a perpetual backſliding, no man repenteth him of his wickedneſs, or ſaith, What have I done? 'Tis true indeed, we fear the rod, (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) but we fear not him that hath appointed it, but by a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O GOD, what balm is there in *Gilead* that can cure us, who when thou wouldſt heal us, will not be healed? We know thou haſt pronounced that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickedneſs? This, this, O Lord, is our foreſt diſeaſe, O give us Medicines to heal this ſickneſs, heal our ſouls, & then we know thou canſt ſoon heal our Land. Lord, thou haſt long ſpoken by thy Word to our ears, by thy Judgments even to all our ſenſes, but unleſs thou ſpeak by thy Spirit to our hearts, all other calls will ſtill be uneffectual. O ſend out this voice, and that a mighty voice, ſuch as may awake us out of this Lethargy: Thou that didſt call *La-*

warm out of the grave, O be pleased to call us who are Dead, yea, putrified in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of those inward Calls, have justly provoked thee to give us up to the lusts of our own heart; yet, O thou boundless Ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not: O let that act of mercy be repeated to us who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physician; and by how much our case is the more dangerous, so much the more soveraign Remedies do thou apply. Lord help us, and consider not so much our unworthiness of thy aid, as our irremediable ruine, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some Return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that, and, whether by thy sharper or thy gentler

gentler methods, bring us home to thy ſelf. And then, O Lord, we know thy hand is not ſhortned, that it cannot ſave: when thou haſt delivered us from our ſins, thou canſt and wilt deliver us from our troubles. O ſhew us thy mercy and grant us thy ſalvation, that being redeemed both in our bodies and ſpirits, we may glorifie thee in both, in a chearful obedience, and praiſe the Name of our God, that hath dealt wonderfully with us through Jeſus Chriſt our Lord.

A Prayer for This Church.

O Thou great God of Recompences, who turneſt a fruitful land into Barrenneſs for the wickedneſs of them that dwell therein; thou haſt moſt juſtly executed that Fatal Sentence on This Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haſt not done in it? And ſince it hath brought forth nothing but wild grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtifie againſt us, yet do thou it for thy Names ſake; for our backſlidings are many, we have ſinned againſt thee. O the hope of *Iſrael*, the Saviour thereof in time of trouble, why ſhouldſt thou

thou be as a ſtranger in the land, as a way-faring man that turneth aſide to tarry for a night? Why ſhouldeſt thou be as a man aſtonied? As a mighty man that cannot ſave? Yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleaſeſt, take from us the opportunities of our luxury, and it may be a mercy; but O take not from us the means of our Reformation, for that is the moſt direful expreſſion of thy wrath. And though we have hated the Light, becauſe our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on ſtill in darkneſs, but let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength and come and help, and deliver not the Soul of thy Turtle Dove [*This diſconſolate Church*] unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs till all this murmuring Generation be conſumed*, yet let not that periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent Poſterity ſee that which in thy juſt judgment thou denieſt to us.* In the mean time let us not ceaſe to bewail that deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted

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Condition, but eſteem the Reproach of Chriſt greater riches than the Treaſures of *Egypt*, and ſo approve our conſtancy to this our afflicted mother, that her bleſſed Lord and head may own us with mercy when he ſhall come in the glory of thee his Father with the holy Angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the peace of the Church.

LORD Jeſus Chriſt, which of thine Almightineſs, madeſt all creatures both viſible and inviſible, which of thy Godly wiſdom governeſt and ſetteſt all things in moſt goodly order, which of thine unſpeakable goodneſs keepeſt, defendeſt and furtherеſt all things, which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead: vouchſafe, we pray thee, at laſt to caſt down thy countenance upon thy well-beloved Spouſe the Church, but let it be that amiable and merciful countenance wherewith thou pacifieſt all things in Heaven, in Earth, and whatſoever is above Heaven and under the Earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes with which thou didſt once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himſelf and repented; with which eyes thou once didſt view the ſcattered Multitude, and wert moved with compaſſion, that for lack

of

of a good Shepherd they wandred as Sheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of Wolves have broken into thy ſheep-coats; ſo that if it were poſſible the very perfect perſons ſhould be brought into error: Thou ſeeſt with what Winds, with what Waves, with what Storms thy ſilly ſhip is toſſed, thy ſhip wherein thy little flock is in peril to be drowned. And what is now left but that it utterly ſink and we all periſh? Of this tempeſt and ſtorm we may thank our own wickedneſs and ſinful living, we diſcern it well and confeſs it; we diſcern thy Righteouſneſs, and we bewail our unrighteouſneſs: But we appeal to thy mercy which ſurmounteth all thy works; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch Loſſes of goods, ſhaken with ſo many Flouds, and yet appears there no where any Haven or Port unto us: being thus tired and forlorn among ſo ſtrange evils, but ſtill every day more grievous puniſhments and more ſeem to hang over our heads, we complain not of thy ſharpneſs, moſt tender Saviour, but we diſcern here alſo thy mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful Jeſus, we beſeech thee that thou wilt not conſider nor weigh what is due for our deſervings, but rather what becometh thy mercy, without which neither the Angels in Heaven can ſtand ſure before thee, much

leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not thoſe which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy Goodneſs: they think we be forſaken, whom they ſee not amended. Once when thou ſlepſt in the ſhip, and a Tempeſt ſuddenly ariſing threatned death to all in the ſhip, thou awokeſt at the out-cry of a few Diſciples, and ſtraightway at thine Almighty word the Waters couched, the Winds fell, the Storm was ſuddenly turned into a great calm; the dumb waters knew their Makers voice. Now in this far greater Tempeſt, wherein not a few mens bodies be in danger, but innumerable Souls, we beſeech thee at the cry of thy holy Church which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord, ſave us, we periſh*, the Tempeſt is paſt mans power; it is thy word that muſt do the deed Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O Tempeſt, and forthwith ſhall the deſired calm appear.* Thou wouldſt have ſpared ſo many thouſands of moſt wicked men, if in the City

of

of *Sodom* had been found but ten good men. Now here be ſo many thouſands of men which love the glory of thy Name, which ſigh for the beauty of thy houſe, and wilt thou not at theſe mens Prayers let go thine Anger, and remember thine accuſtomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Churches good? For thy mercy is wont then moſt of all to ſuccour, when the thing is with us paſt Remedy, and neither the might nor wiſdom of men can help it. Thou alone bringeſt things that be never ſo out of order into order again, which art the only author & maintainer of Peace. Thou framedſt that old Confuſion wherein without order, without faſhion confuſedly lay the diſcordant ſeeds of things, and with a wonderful order the things of that nature fought together, thou didſt allay and knit in a perpetual band. But how much greater Confuſion is this, where is no Charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a miſordered Quire, every man ſingeth a contrary note! Among the heavenly Planets is no diſſention, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy Spouſe, for whoſe ſake all things were made, thus by continual diſcords to periſh? Shalt thou ſuffer the wicked Spirits,

which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Souldiers? When thou wert here a man conversant among men, at thy Voice fled the Devils. Send forth we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit, strengthen thy Spouse and the Herdmen thereof.* By this Spirit thou reconciledst the earthly to the Heavenly: By this thou didst frame & reduce so many Tongues, so many Nations, so many sundry sorts of men into one body of a Church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all mens hearts, then shall all these foreign miseties cease, or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out it self upon these waters of evil wavering Opinions. And because thy Spirit, which according to thy Prophets saying, *containeth all things,*

things, hath alſo the *Science* of ſpeaking; make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one *Spirit*, ſo they may alſo have one Voice, one Note, one *Song*, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt gifts among men, thou dealteſt ſundry rewards of thy *Spirit*. Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they may ſo guide the common-weal, as they ſhould ſhortly render account unto thee that art the King of Kings. Give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpie it in their minds, and purſue the ſame in their doings. Give to the Biſhops the gift of prophecy, that they may declare & interpret holy *Scripture*, not of their own brain, but of thine inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the Prieſt the love of Soberneſs and of Chaſtity. Give to thy people a good will to follow thy Commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if

through thy gift thy Princes ſhall command that thou requireſt, if thy Paſtors and Herdmen ſhall teach the ſame, and thy people obey them both, that the old dignity and tranquillity of the Church ſhall return again with a goodly order unto the glory of thy Name. Thou ſpareſt the *Ninevites* appointed to be deſtroyed as ſoon as they converted to repentance, and wilt thou deſpiſe thy Houſe falling down at thy feet, which inſtead of Sackcloth hath ſighs, & inſtead of aſhes tears? Thou promiſedſt Forgiveneſs to ſuch as turn unto thee, but this ſelf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Saviour, ſuffer not them to periſh which do hang on thee. Thou art the Lord and owner, challenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace, breath upon us brotherly love. Thou art the God, have pity on thy humble beſeechers, be thou according to *Pauls* ſaying all things in all men, to the intent the whole quire of thy Church with agreeing minds and conſonant voices for mercy obtained at thy hands, may give thanks unto the Father, Son and Holy Ghoſt; which after the moſt perfect example of concord be diſtinguiſhed

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in property of Persons and one in nature: to whom be praise and glory Eternally. *Amen.*

A Prayer for the Kings Majesty, out of the Liber Regalis.

GOD the unspeakable Author of the World, Creator of men, Governor of Empires, and establisher of all Kingdoms, who out of the loins of our Father Abraham didst chuse a King that became the Saviour of all Kings and Nations of the earth, Bless, we beseech thee, thy faithful Servant, and our dread Soveraign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection; Assist him as thou didst visit Moses in the Bush, Joshua in the Battle, Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an Helmet of Salvation against the face of his enemies, and a strong Tower of defence in the time of adversity. Let his Reign be prosperous and his days many. Let peace, and love, and holiness, let justice, and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in Heaven, through Jesus Christ our Lord, Amen.

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The whole duty of Man.

General, the Care, for the Soul. pref.

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